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The Christian plan

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T H E  
CHRISTIAN PLAN;

Second EDITION with ADDITIONS:

WITH OTHER  
THEOLOGICAL PIECES

By the same AUTHOR.

To which is subjoined an

O R A T I O N

By him delivered to the

UNIVERSITY of OXFORD,

October 5, 1744.

---

By *WALTER HODGES*, D. D.

PROVOST of ORIEL-COLLEGE.

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L O N D O N:

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M.DCC.LV.

CHRISTIANITY

AND ITS HISTORY

FROM THE

TRADITIONS OF THE

ANCIENTS

TO THE

PRESENT

BY

JOHN

WATKINS

OF THE

UNIVERSITY OF

OXFORD

PRINTED BY

JOHN WATKINS



# C O N T E N T S.

*THE Christian Plan, exhibited in the interpretation of Elohim: with observations upon a few other matters and expressions, relative to the same subject. Pag. 31*

*Miscellaneous reflexions arising from a perusal of two essays, lately published by Mr. Squire. To which are added, remarks on The historical account of the life of king David. 195*

*Sheol; being a brief dissertation concerning the place of departed souls, between the time of their dissolution, and the general resurrection. 267*

*Oratio habita in venerabili domo Convocationis, Octob. 5to, 1744. Cùm Vicecancellarii officium tertiâ & postremâ vice deposuerit author. 323*

The Reader is desired to correct the  
following Errata.

**P**AGE 317. line 10. from the bottom, after *superb*  
*manner*, add the following words, *may continue any*  
*time on earth*. Pag. 334. line 5. from the top, instead  
of a full stop after *juvenis*, a hyphen. Pag. 340. line  
13. from the bottom, instead of *inviolatum*, read *invio-*  
*latam*.

## *Advertisement.*

SHOULD any reader ask why the *Latin Oration* is now published, though the author was unwilling to oblige some friends, who requested it at the time of its being spoken ; the answer is, that the design of the publication at this juncture is to convince the public, that the University was at that time happy in the good opinion of their superiors and Governors, Archbishop *Potter* declared that he never saw his Majesty better pleased than he was upon receiving the *University Address*, upon that occasion, and the D— of N—— entertained the persons, who attended that address, with his usual generosity, and I might say in a friendly manner. It is incumbent therefore upon such  
as

## *Advertisement.*

as charge the place with *disaffection*, to shew when, and how, it entered into the University, that the time and occasion of its deviating from those loyal principles, by which it was always eminently distinguished, may be ascertained, and that such as are accused, may answer for themselves, unless the charge be notoriously false, or not duly supported.

THESE motives, and no other, prevailed upon the author to subjoin this Oration.

THE  
CHRISTIAN PLAN,

Exhibited in the INTERPRETATION

OF

E L O H I M:

WITH

OBSERVATIONS upon a few other MATTERS and  
EXPRESSIONS, Relative to the same SUBJECT.

מעולם נסכתי מראש מקדמי ארץ:

*Ab æterno (ante seculum alii interp.) ordinata sum, & ex antiquis, antequàm terra fieret. Vulg.*

עד לא עשה ארץ

*Adhuc terram non fecerat. Vulg. Prov. VIII. 23. 28.*

C. Lucilius dicere solebat, ea, quæ scriberet, neque ab indoctissimis nec ab doctissimis legi velle, quod alteri nihil intelligerent, alteri plus fortasse quàm ipse. Cic. de Orat.

THE SECOND EDITION.



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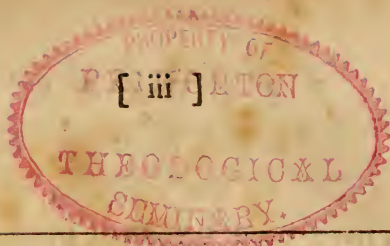
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## P R E F A C E.

**E**TYMOLOGICAL evidence, upon which the merit of the following argument doth in some measure depend, hath of late years been degraded into the lowest place of proof, and hath been treated by some, as altogether fanciful and inconclusive. By *these* it is called a *medium* for proving *quodlibet ex quolibet*, and some frivolous, not to say ridiculous, applications of it have brought it frequently into contempt. But, in this case, as well as others, men of perverse imaginations will reason from abuse against use, from particulars to generals, especially in matters, where the interesting truths of religion are concerned, or may be affected by inferences and conclusions thus drawn. It is certain that

*Jews*, infidels and hereticks, have been forely galled by the weapons and forces, which have been furnished from this topic of argumentation. Hence, it is not wonderful, that persons, who feel and smart under the effects of this power, should endeavour to discourage the use of it, by asserting, that all reasoning from it is vague and uncertain, depending frequently upon whimsical conjectures, and flowing from a quick apprehension and readiness of wit, rather than from true principles, and a sound solid judgment. But it is amazing to observe, how such insinuations and devices should succeed amongst Christians, and be embraced by such, as have their eyes open, and the book of life before them. But that it is so, I have experienced in my conversations with some, even of my own profession. In these, I have met with the objections above set down, upon the strength of which, the objectors declared for a total disuse of this topic, and for casting this weapon out of the Christian armory. And when the use and conclu-

five

## P R E F A C E.

five force it had, when alledged in the SS. where it is explanatory of the highest points in religion, was urged, and that it was the first method of instructing the sons of God, made use of by God himself, as appears from numerous instances, these men behaved as though they were ignorant of these instances, or had not given the least attention to them. But no reply could be made, where the declarations of the Holy Ghost had decided the point. And if foolish or wicked men will build stubble upon such a foundation, their works must totter and sink; but the *foundation of the Lord that shall stand*. And if this method of enquiry, and coming at a fuller and more satisfactory discovery of many important truths, was pursued, under proper rules of investigation, discreetly applied, great helps, I am confident, might be had from it, in explaining the mediatorial scheme, and the doctrines of Christianity, since the choicest *treasures of wisdom and knowledge* lie hid in the first names of men and things. Innumerable proofs might be produced,



undeniably proving what is here observed. But this is not a place for them; and I have no inclination or intention to give the world any farther trouble. Whoever will endeavour to open the meaning of the names of places only in the holy land, which were given them by the children of *Israel*, upon their first taking possession of them, as is hinted in what I have said upon the word *Idalah*, may convince himself of the truth of what I have suggested upon this point, and may find, in this operation, no unentertaining employment. For this exercise will serve, not only the purposes of religion, but likewise to satisfy any curious enquirer, concerning the situation, productions, distinguishing properties or peculiarities &c. of the several parts and places of the holy land, better than many long geographical, topical, historical &c. descriptions. This may be tried by comparing the original words, rightly analysed, with the best accounts that are given by such travellers, as have been upon the spot, and deserve credit by general consent, and  
by



by trying the propriety of other names by scriptural descriptions, and other good accounts of them.

WHETHER this kind of probation ought to be discredited and lightly esteemed, because it may be ridiculed *with applause*, and therefore not able to stand Lord *Shaftsbury's* test and touchstone of truth and right reason, must be submitted to the judgment of the thinking and serious part of mankind. Such will consider, that there are very few, if any, points of religion, that *may* not, I wish I could say, that *have* not been ridiculed by men of light heads and bad hearts, the *Lucians* and facetious drolls of their respective ages, with the approbation of multitudes of the same turn and disposition. These witlings may be allowed to please themselves, in bantering the far fetched derivations, and trifling labours of such, as try to resolve the obsolete compound words of human languages into their original constituent parts, in order to account for the meaning, which they seem to convey at present. Men, I say, may be

at liberty to treat these with more freedom, though the serious conjectures of learned men upon subjects only philological, will be received and treated with becoming respect by learned men, though they may not be approved of by them. But when *God* himself hath given names, assigning the reason in their etymology, the application of this test of ridicule will surely be a dangerous experiment, if not a sin against the *H. Ghost*, inasmuch as it is no other, than a contemptuous treatment of his book. The learned *Hulsius* says, in his oration upon the *Hebrew* tongue, that six hundred instances of this way of communicating knowledge, in the etymology of biblical *Hebrew* words, may be produced. The same great man infers likewise the primivity of the *Hebrew* language, as we now find it in our bibles, from the use of etymology, as it appears in the books of the inspired writers, whereby they convey to the human intellect, the nature, properties, end and design of things and persons. Translating loseth the sense which is conveyed

veyed by analysing the original expression, where it is capable of being divided. The words of this language are so divinely formed, that they are their own guard, and carry their own preservation in their very frame and substance, so that the least alteration, in their composition, plainly declares any injury or wrong that may be done them. If therefore the words now exhibited in the first sacred code, give us, in their analysis and etymology, that very sense and meaning, which is asserted to be contained in them, and no other words, substituted in their room, will do it, such words must indisputably and demonstrably have been the language used by the Holy Ghost; the original underived language, always subsisting in the same beautiful, durable state, wherein providence hath preserved it, from its first use in paradise, when the *Elohim* conversed with our first parents in it, and enabled them to understand it, for all the purposes of their being, to its present mode of existence in the *Hebrew* code. It may be added, for a demonstration

monstration of the supreme dignity and preeminence of this language, that it was used by God's own people, more or less, during a course of 4000 years and upwards, and by our Lord himself, even after his ascension, as we are infallibly assured by *St. Paul*. For in his speech before king *Agrippa* Acts XXVI. 14. 15. he says that our blessed Saviour himself spake to him in the *Hebrew language*, at the time, and upon the occasion of his conversion. And as this was the original language, wherein the first revelation was made, (if the word אלהים &c. be *Hebrew*,) so will it be I suppose, the universal language, at the conclusion of the Christian system, or *seculum*. This appears from *Zephaniah* III. 8, 9. if our translators have given the sense of the original.

THE peculiar excellency of this language may likewise be inferred from its duration, since it must survive the general conflagration, when all human writings will be consumed. *But the word of our God* being the language of the Holy Ghost, *shall stand for*



*for ever*, as he, who cannot lie, hath more than once declared in his own books. If. 19. 18. Not even the least letter [*Jod* or *Iota*] or the least turning or flexion of any letter [*κεραία cornu*] wherewith the law or will of God is recorded, shall fail or pass away, so that any part may be diminished or taken away from such law or revealed will—*απο το νομυ*.

WHEN the *Arabick* language, wherein the religion of *Anti-christ* is recorded, can produce such credentials, its pretensions to the first rank, as being the most ancient and perfect language, may be considered. By *Anti-christ*, I mean, upon apostolical authority, that false prophet and his followers, *who deny the Father and the Son*, 1 *John* II. 22. that is, who deny that relation which the persons in the essence bear to each other, as exhibited to us; upon which foundation the Christian religion is built. Let the people, who are advocates for the higher origin and antiquity of any other language, make some fair experiments this way. But they must not call *Hebrew* words,



words, or the corruptions of them, *Arabic*, as a language distinct from *Hebrew*, and think to impose upon the world such sacrilegious purloinings, thus disguised, in order to conceal their true birth and original, as their own legitimate offspring, which *Hottenger* is said to have done, in many instances, in his *Smegma orientale*, as will soon, I hope, appear from the hand of a master in this kind of learning, with a detection of many other frauds and abuses of the same nature. But dividing the child will be a means of discovering the *true mother*, who, in *this* case, will appear to be *such*, by consenting to the proposed experiment.

UPON the whole we may safely, I think, proceed upon this divine plan, for the sake of enlarging and advancing our religious knowledge, provided we take care, that, in our progress, we never transgress or deviate from the well known lines and limits of revealed truths, which have been marked out, as *such*, by Christ's holy catholic church. If we are to give up proofs of this  
nature,

nature, because ignorant and wicked men have perverted and abused them, by a false imitation, thereby exposing them to the scoffs of drolls and buffoons, we may soon part with the object and subject of our religion: since there have been Gods many, and many strange ways of worship, which have been successfully and honestly ridiculed. But false Gods are a proof of the true *Elohim*, and false religions of a true one: so, false and ridiculous etymologies are strong presumptive proofs, that the first and most ancient was a true and serious kind of evidence. Whether I have made a proper or improper use of this topic of argumentation in the following tract, must be submitted to the determination of candid readers.

It may possibly, it will probably be said, by some of the censors of these times, that the subject matter of the following tract, at least the method and manner of treating it, is new and strange. Religion in general, it is plausibly said, may be sufficiently defended by the arguments and argumentation commonly made use of, and that new experiments,

riments, in such matters, may be dangerous, and draw us off from that advantageous ground, which hath been so well chosen for our security, that the army of the living God need not fear any enemy, while it maintains this situation, and keeps itself within its Lines. This might have been urged some years ago, more seasonably and pertinently, than at present, when it was thought necessary to defend religion, by introducing mathematical principles, and metaphysical abstractions, whereupon to build its august fabrick. Scripture proofs, its only sure support, were then, and have been since, obliged to give place to human reasoning and inventions.

THE scripture doctrine of a covenant between God the Father, and God the Son, was called new and strange, many years ago, by a particular set of men, as appears from a passage, in *Herman Witsius*, here subjoined<sup>a</sup>;  
so

<sup>a</sup> *Quandoquidem doctrina de pacto Patris & Filii toties & tam disertè in sacris literis tradita est, injustè pro novo & nupero vana traducitur. Licet paucos reperiam, qui materiam hanc ex professo tractaverint: video tamen præstantissimos & accuratissimos theologorum fæderis hujus aliquando meminisse &c.*—concluding thus, after producing

so that we need not wonder, that men of perverse minds should in this age take up an objection, that might be serviceable to persons of the same dispositions in a former. Our adversaries are never ashamed to produce the stale refuted arguments of their forefathers, as fresh and unanswerable objections, especially when a general inattention to such matters prevails. These sons of *Belial*, though frequently foiled and defeated, have of late dared to restore the fight, attacking with redoubled fury, the mysteries of religion, and the word of *God*. Revelation is charged by these men with inconsistencies and absurdities, and therefore (say these prejudiced judges) it will never gain credit with, or be assented to, by a fair unprejudiced human mind. Presuming upon the truth of these premises, though absolutely false, these men conclude, that the SS. are insufficient for the conviction of infidels, and the advancement of true religion.

ing authorities from the reformed and papal Divines—*Unde liquet non esse hos conceptus de pacto Patris & Filii singularitatis infamiâ notandos*—Lib. II. chap. II. De pacto Dei Patris & Filii, *Leovardiæ* 1667—The reader will have much satisfaction in reading this whole chapter and the following upon this subject.



gion. Since therefore these ends ought to be aimed at by all good men, the advocates for the preference of natural religion seem to claim the first rank of merit, as proceeding altogether upon a rational plan, recommended by the extent of its scheme, and that universal benevolence, which it inculcates. But before we pass sentence, in a case of such importance, one necessary distinction should be attended to, by which the difference, that ought to be made between simple uninstructed infidels, and apostates, may appear, and have its due weight. Bishop *Burnet* has judiciously done this in part of his exposition of Art. 18. where he speaks thus---

“ NONE are in a federal state of salvation  
 “ but Christians, to them is given (not  
 “ *made* with them) the covenant of grace,  
 “ and to them the promises of God are  
 “ made and offered. All others are out of  
 “ this promise, to whom the tidings of it  
 “ were never brought. But yet a great  
 “ difference is to be made, between them  
 “ and those who have been invited to this  
 “ covenant,



“ covenant, and admitted to the outward pro-  
 “ fession, and the common privileges of it,  
 “ and that have in effect rejected it. These  
 “ are under such positive denunciations of  
 “ wrath and judgment, that there is no  
 “ room left for any charitable thoughts or  
 “ hopes concerning them ; so that if any  
 “ part of the gospel is true, that must be  
 “ also true, that they are under condemna-  
 “ tion, for having loved darkness more than  
 “ light, when the light shone upon them  
 “ and visited them.”

His Lordship's sentiments in this case,  
 are very severe. However I cannot help  
 wishing, that some ROOM may be left for  
 HOPES, concerning even these apostates,  
 though their state borders upon *that* of de-  
 spair, which is the condition of the Devil  
 and his angels. Upon this footing all the  
 unbelievers of this nation, seem not to be  
 intitled to the *extraordinary* care of Christian  
 teachers ; much less ought it to be expected,  
 that we should give up our bible to any  
 other scheme of religious instructions, for a  
 chance of restoring such vile wretches, since

*these*, after having from *children known* the holy SS. and after having rejected and despised all the means of grace, wherewith they have been blessed, are to be numbered among apostates, who, instead of being bettered and reclaimed by admonitions and advice, will, we know by frequent and fatal experience, *turn again and rent* their instructors.—As to the other kind of unbelievers, who *sit in darkness*, to whom the light of the gospel hath not shone<sup>a</sup>, or hath been extinguished for the sins of such as abused this blessing, which hath been I suspect the case, in many parts of the globe, these, I think, have a demand upon us, for what assistance we can give them. But the books, which have been wrote upon the principles of what is called *natural religion*, will not, I fear, contribute much to this blessed end. These infidels must be able mathematicians, shrewd metaphysicians, before they can comprehend the  
force

<sup>a</sup> Whoever considers what is said in the Acts of the apostles chap. II. compared with the first histories and traditions, must suppose, that the latter dispensation or revelation, as written in the gospels, was generally, if not universally, promulgated and communicated before the end of the apostolical age.

force of the reasonings in these works, and receive the intended benefit of such labours. Put any book, wrote upon the high *priori* plan, into the hands of a *Hottentot*, after teaching him the language wherein it is wrote, and see what effect it will have upon him.

WHETHER therefore it be right and commendable, to bestow those studies and labours upon *Indian* or *African* infidels, which might be usefully applied, in keeping those Christians steady, who are proceeding in the path leading to life, or in bringing back the strayed sheep of the Christian flock, deserves consideration. It may likewise be submitted, whether addressing people out of hearing, be not as ridiculous, as the legend of St. *Antony's* preaching to the mute race. The miracle indeed would be as great, as the pretended success of *that preacher*, should these poor creatures hear and assent to what is offered, at such a distance, and in such a variety of strange languages.

BUT farther, the points treated of, in these sheets, will be called by some, matters of *doubtful disputation*, tending to disturb the peace of the Christian church: it is more prudent therefore, in their opinion, to leave men to their own private judgment herein, and to be contented with our present happy tranquillity. Peace is an invaluable blessing; but it is not to be purchased at the expence of a sound faith, and the giving up the fundamental doctrines of Christianity. The state of Christianity is a state of war, in order to obtain everlasting peace; and a foldier of *Jesus Christ* must even sleep under arms, that he may not be surprized in a defenceless condition. If we consider the number, the industry, the subtlety and the inveterate malice of *the adversary*, whose name is legion, we shall not think it becoming or safe to lull ourselves into an expectation of a lasting calm and serenity. For the church of Christ must be militant while it is here on earth. *Some* of its members indeed, nay *many*, who enjoy all the conveniences  
and



and advantages of honourable stations and affluent fortunes, would not willingly be discomposed by hazarding the continuance of their repose, and venturing abroad in tempestuous weather. Happy in ease and plenty, they can apply the poet's pleasing soliloquy—*Quàm juvat immites ventos audire cubantem!* But if tares spring and increase, during the absence of the householder; when he shall return and make a strict enquiry how the tares came here, the sleepy disciples, who will then be awakened, must be covered with confusion of face, under a state of self-condemnation—*Why stand ye here all the day idle* is an expostulation, applicable to the indolent and inactive professors of our religion at all times, and none will be more severely punished, than those cowardly disciples, who tamely suffer the forces of the evil one to go on *conquering and to conquer*, without endeavouring to stop their progress, and repel their attacks. Is it our duty continually to receive the enemies fire, to behold our friends, and the friends of *Jesus Christ*, falling in

heaps all around us, pierced through by the darts of the infernal host, exposed naked and defenceless to the wiles and cruelty of the prince of darkness, purely because we may, by resistance and an opposition, awaken, with the noise of an engagement, some who are at rest for the present, though that rest, under such circumstances, cannot be lasting? Will our commanders in chief advise and direct such a behaviour, or will their compassion for, and care of, the souls of men, committed to their immediate protection, consist with such pacifick orders, under so many provocations and such destructive hostilities? Every news-paper proclaims the advances of vice and infidelity, by advertising the writings, which are daily published in their defence and commendation; and we cannot step into many large assemblies, or mix any time with them, without hearing the great articles of our faith ridiculed, and the adorable mysteries of our religion blasphemed. These are *Amalekites*, with whom we must wage perpetual war, without fearing the imputation

tion of wanting that quiet and peaceable spirit, which ought to be the badge and ornament of a Christian.

IT is more than hinted in this little piece, that the *Hebrew* language appears to be the first original language, and that the surest way of coming at the true sense of many words, is to trace them, if possible, to this source. Where this may be done, the primary and the governing idea will present itself, and be a safe guide of interpretation. This idea may be found to vary a little in its course of derivation, and by passing into other forms and languages, lose something of its primary and determinate sense by being mixed and compounded. *Reuchlin's* observation upon this point seems to be just and well founded—*Hebræi fontes bibunt, Græci rivos, Latini paludes*. Which words are thus, I think, commented upon by *Dr. Featley*. The fountain only is most pure; the rivers, or *Greek* versions, are in some places muddy, in others brackish, though for the most part, not unwholesome; but those who content themselves with the

*Latin vulgate*, are like those, who drink out of fenns or marshes, where the water is generally foul, and in many places, unwholsome or infectious. But we are told by the *Romanists* of the last and present century, that this fountain is corrupt, and may, by an unnatural reverse of operation, be cleansed and purified by the rivers and fenns. And what is still worse, these men require an absolute submission to this translation, and assert upon this occasion, what is really shocking to common sense, as well as to true religion. For they have not been ashamed to declare this *Latin* version, faulty as it is in many parts, to be that pure word of God, to which all Christians must pay a reverence and absolute obedience, setting aside, or passing over, in a criminal, not to say profane, silence, the original SS. which are the dictates of the Holy Spirit. Some of them, when pressed with this absurdity and impiety, have palliated the matter, by saying, that the authority given to the *vulgate Latin*, extended only to the use of it, in their theological disputations &c. where-  
in



in it was prudent, and for peace sake, to have an easy rule of decision for determining questions on such occasions. But it will appear, upon producing their *Decree* in their own words, how fallacious and false this answer is. The original *Decree*<sup>a</sup> therefore is subjoined for my reader's satisfaction and reflection, and the *Papalists* conviction and confusion. It is plain where that *Anathema* may probably fall, which is by them pronounced with so much confidence and bitterness, against those, who pay a greater regard to the words of God, than to those of men.

*Raymund*

<sup>a</sup> Labbei concilia Lutet. Paris. 1672. *Concil. Trident. sessio quarta* April 1546. Paulo III. pontifice—*Si quis autem libros ipsos integros* [juxta catalogum eorundem, autoritate hujus synodi, decreto ejusdem in hac parte adscriptum] *cum omnibus suis partibus, prout in ecclesiâ catholicâ legi consueverunt, & IN VETERI VULGATA LATINA EDITIONE habentur, pro sacris & canonicis non suscepit—Anathema sit.*

Decretum de editione & usu sacrorum librorum.

*Insuper eadem sacrosancta synodus considerans, non parum utilitatis accedere posse ecclesiæ Dei, si ex omnibus Latinis editionibus, quæ circumferuntur sacrorum librorum, quænam pro authenticâ habenda sit, innotescat; statuit & declarat, ut hæc ipsa vetus & vulgata editio, quæ, longo tot sæculorum usu, in ipsâ ecclesiâ probata est in publicis lectionibus, disputationibus, prædicationibus & expositionibus, pro AUTHENTICA habeatur; ut nemo illam rejicere quovis prætextu audeat vel præsumat.*

*Raymund Martini*, who lived about the end of the thirteenth century, was of a different opinion from these *Tridentine* fathers, (as was *Reuchlin* here cited,) as may be seen in his *proæmium* to the *Pugio fidei*. Herein, after declaring very strongly for the *Hebrew* text, against the LXX. and all translations, even *St. Jerom's*, and after remarking that *St. Paul*, as *St. Luke* testifies *Acts XIII.* cites *Habac. I. 5.* according to the *Hebrew* text, he concludes thus—" *Hæc*  
*" dicta sufficient adversus eos, qui reprehen-*  
*" suri erant, si non eos ante placassent; si*  
*" vero placari noluerint, magna mihi erit*  
*" consolatio, imperitorum vel invidorum ju-*  
*" dicio, taliter errare cum Paulo."—*I would refer the reader to what *Glassius* has wrote concerning the *Scotch Jesuit Huntley*, *Bellarmin* &c. upon this subject, in his tract *de integritate & puritate Heb. vet. test. cod.* The integrity of the *Hebrew* text was afterwards questioned by *John Morinus*, *Father of the oratory* &c. *Houbigant* seems to be the champion of this cause at present, whose design is manifest, by his referring, in

the *prolegomena* published at *Paris* 1746. to the *vulgate*, as the standard of perfection, in his concluding sentence, which runs thus —“ *Quæ quidem* (ipsius sc. versio) *si vitiis*  
 “ *non laborat iis, quæ in Ariâ, in Castali-*  
 “ *one, in Leone Judæ, & in Clerico repre-*  
 “ *bendimus, hæc erit non minima pars lau-*  
 “ *dis; si præsertim lectores considerabunt,*  
 “ *quantum nos à novis interpretibus discessi-*  
 “ *mus, tanto PROPIUS ACCESSISSE*  
 “ *AD VULGATAM.*”

SOME *Protestants* likewise have been decoyed under various views and pretences, into a destructive persuasion, that the original scriptures are in some places corrupted; but should any answer to what hath been said of late years, against the purity of the original text, be demanded, these bold critics may be referred to the very learned *Carpzovius's* reply to Mr. *Whiston*, upon this subject, written near the beginning of this century. Till this answer be disproved, no other ought to be demanded. As to those of the *Romish* persuasion, we are not ignorant of their devices: if they can pre-  
 vail

vail with us to part with the original scriptures, in exchange for a corrupt translation, canonized and authenticated by a papal council, the same authority may soon recover its antient sway and superiority in this nation. But what the sons of the reformation can aim at, by encouraging and assisting such a popish scheme and attempt, is not easy for an honest mind to discern. The Deists indeed and their allies, may find their account in setting aside the authority of the original sacred records; but the church of *England* is built upon *this* foundation, and by the help of these records hath been victorious over all her enemies. Upon this rock we are happily founded, and it is such an impregnable fort, that the gates of hell itself shall never be able, by open war and external violence, to prevail against it. All within this our sacred and secure inclosure should consider therefore, whether they may not, by assisting the scheme of degrading and lessening the credit and authority of the original scriptures, be cutting away the ground and



true built arch, whereupon they stand. It surely behoves the true sons of this sound part of the Christian church, to contend earnestly for the integrity and purity of these faithful witnesses.

THE reader will be so just as to recollect what is intimated in the title page, and partly adopted by me, in an extract from *Cicero*, as applicable to my own way of thinking. My writings are not intended for the most learned, or for those who have no learning at all: the former will not stoop low enough to look into them, and the latter cannot reach them.

*R. Martini's* form of imploring a blessing upon his work and himself, at the end of his *proæmium* to the *Pugio fidei*, may, 'tis hoped, be subjoined to this preface, and applied without offence; though there be such a disparity, in many respects, between my little attempt, and the successful execution of his great and useful performance.

“ *Dei filius, qui dedit affectum incipien-*  
“ *di, tribuat quoque mihi qualicunque ser-*  
“ *vulo suo facultatem taliter consummandi,*  
“ *ut*

“ *ut deo cedat in gloriam & honorem; fide-*  
“ *libus, ad confirmationem & fidei defensio-*  
“ *nem; & infidelibus, ad veram & utilem*  
“ *conversionem; mihi quoque, inter sacrarum*  
“ *literarum interpretes minimo, ad æternam*  
“ *salutem Jēsus Christus, qui cum patre &*  
“ *spiritu sancto vivit & regnat Deus in sæ-*  
“ *cula sæculorum. Amen.*

Oriel-College Oxford,  
March 5th. 1752.

## THE CHRISTIAN PLAN.

**M**ODERN writers not agreeing in the interpretation of the word *Elohim*, though approved lexicographers seem to have settled its signification long ago, and to have given such an account of it as coincides with the Christian system, it will not I hope be thought too forward or presuming, in a person of my profession and station, to offer some thoughts to the publick concerning this important name. The opinion which I shall give, shall be accompanied with such reasons as prevailed upon me to embrace it, and demands no greater credit or authority than these supporters may give it. A few other scriptural expressions will be likewise taken notice of, in the course of this undertaking, as supposed to be a part of, or at least  
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to be closely connected with this subject. A subject of the most sublime nature, and of the highest concern to the human race! A subject which hath, and ever will employ the thoughts and pens of the best and wisest men! *Men* do I say? The revelations and books of God are the explications of this great theme, which is set down in the first line of the *Hebrew* code, in order to fix the attention and command the first regard of the sons of the *Elohim*. For *This* was the first name by which God made himself known to man, and it was the name of the Deity in the beginning, or before the creation. For the *Elohim* created, and therefore must have been *Elohim* before the act of creation. Hence, I think, it is evident that the first meaning, or primary sense of the word must have arisen from some transaction, which past before this world had a being: and it is highly probable, that this transaction related to the intended creation, and provisional redemption of man, since its meaning was immediately apprehended by, and was familiar to our first Parents, as appears from the conversation between *Eve* and the serpent before the fall. It appears likewise, I think, that

Satan



Satan was no stranger to that antemundane decree, (which is referred to, in Psalm the II.) or the terms of the covenant then made, by his entering immediately into a dialogue with *Eve*, upon her reporting what had been commanded by the *Elohim*. For it was not asked, who the *Elohim* were, who claimed the sole power of legislation; nay it is further evident from his answer to *Eve*, that he was so far acquainted with the meaning of this name, as to be satisfied that a plurality of persons was implied therein, though some *men* have been, and are, willing to deny it. So much depends upon our having right notions of the fundamental point, supposed to be confirmed and illustrated by a true explication of the word *Elohim*, that I thought it my duty to inform myself, as well as I could, in a matter of such importance, for my own satisfaction. The considerations set down in this essay have given my mind that ease and rest, which it wanted, and the perusal of these may, I hope, by the blessing of God, be of some use to others, in producing the same effect. I have no selfish cause to serve, or any view in the publication of these sheets, but promoting, as far as in me

lies, the honour of our great master and father, the enlargement of his kingdom, and the prosperity of his family. In this place it may be proper to give a general plan of the doctrinal point, to which the word *Elohim* is, by many sound Christians, supposed to relate; the particulars whereof will be more fully and occasionally shewn, as we proceed. By this method, the reader will see more clearly the end and design of this treatise, and be enabled to apply, easily and readily, as he passes on, the Observations made upon this subject.

THE sum and substance of the Christian faith, in this matter, as maintained by many learned believers, is, I think, as follows. There was, before all worlds, a *covenant* between the three persons of the divine essence, concerning the new race of beings, or MAN, whom they resolved to form in their own image, after the likeness of God, or the *Elohim*. This covenant is supposed to have consisted of two parts: one relative to man, in his first estate, *that* of innocence; another provisional, determining what they would do farther for him, in case he should forfeit his first estate, by an act of disobedience. When this latter might happen to be

be the case, the *Elohim* covenanted to restore man to his first estate, by such ways as would display the infinite wisdom, justice, and mercy of the divine being. Hereupon an oath is supposed to have passed between the three persons, to perform their respective parts of this contract or covenant; the second person stipulating, that upon man's forfeiture, he would pay the penalty, or become a curse for him, to prevent his everlasting ruin, and would assume human nature, in order to undergo those miseries and exquisite torments, which might be due to offending man; the history of which is exactly described in the books of the old and new testament. The parts of the other two persons are explained in the same books, and as the oath, taken for the greater solemnity and ratification, was *principally*, with regard to the redemption of man, of the execratory kind, the oath was called ALE—which will be explained below; and as the three persons were concerned in this covenant and agreement, they were denominated, *communione idiomatum*, ALEIM or *Elohim*. That there was such a covenant of God in Christ, has been the constant doctrine of the Christian church, as

## 35 THE CHRISTIAN PLAN.

set forth in, and to be proved from, the holy S.S. But some have doubted whether such a covenant, oath, or transaction did happen before the foundation of the world; at least, have insinuated, that the S.S. do not assert it, in so many words and letters. They think, that if this had been so, the S.S. would have expressly mentioned the transaction, and when the fact had been revealed, the comments, or supposed descriptions, would have been easily and surely applied. Whether this matter has not been sufficiently revealed, and enough said to justify the supposition, that the word ALEIM may signify covenanters, in the supposed sense of the word, will be seen presently. The covenants with *Noah*, *Abraham* &c. so far as the redemption of mankind was concerned, were re-establishments, or renewals of this original covenant, as no man, excepting the God-man, could make any contract with the Deity; since no mere man has any thing of his own, wherewith he can contract. The federal right of Christians to the promised blessings, is only in, and through, their elder brother, and his covenant with the divine being. Believers, whom he is not ashamed to call his brethren,



thren, were, and are, admitted as sharers in his covenant, and what he has purchased for his church, by his blood, by several instituted rites and symbols, upon the performance of certain conditions, though they are not able of themselves, without divine assistance, to perform even these conditions.—Having thus given the reader a general view of what is proposed, I shall set down some rules, which are to be observed in the interpretation of S.S. expressions, with an eye chiefly to the *Hebrew* code.

I. WHERE the expressions concern the object, or subject, of the Christian faith, the agreement of the whole scheme with itself, in every part, commonly and properly called the analogy of faith, (recommended by St. *Paul*) is an universal and immutable rule of interpretation. It is built upon the divine veracity, consistency, wisdom, and immutability. This remarkable harmony between prophets and apostles, in a course of some thousand years, in speaking of the same important articles, is an irrefragable argument of the divine inspiration of the holy books, and plainly proves that the author was God, the *same yesterday, to day, and for ever*. His works have the character of

his nature stamped upon them, and therefore can never deceive us, when we refer to their consistency in explaining one part by another, *comparing spiritual things with spiritual*. Whereas human writings, where the subject is the same, frequently abound with inconsistencies, absurdities, and contradictions, especially when they proceed from different writers, living in different ages. The pagan theology and philosophy afford undeniable, and copious proofs of this observation. There must be many words commonly termed synonymous in all languages, which, to an unattentive reader, sometimes appear to be, in *all* respects, the same, though they will be frequently found to differ in *many*, when they come to be minutely examined. It will be right therefore and satisfactory, where any expressions may be so doubtful and ambiguous, or indeterminate, as to admit of different senses, in the opinion of different judges, to find out the principal and leading idea, which is supposed to be conveyed in it. Now in the S.S. especially of the old testament, this will be the more easily done, as the nature of many persons, actions &c. was originally intended to be revealed and communicated

in

in their names, as the inspired writer frequently specifies.—In such cases, we have an infallible direction ; and when the word is characteristical, and intended to describe any office, or the part, which any person is to act, in executing the general plan or design of christianity, a view of that plan and design, by being compared, will help us to the right and first meaning of such name, or characteristic ; and the name and thing, so compared, will illustrate and mutually reflect light upon each other.

II. THE second general, not to say universal, rule, to be observed herein, is that when a word has more senses than one, in different passages, *that* is to be preferred, which is most suitable to the context, and the plain meaning and design of the passage, where it occurs ; the first rule of consistency and preservation of the primary and original idea being no way violated. These rules may be tried in the word MaLACH *Heb.* *אֱלֹהִים* *Gr.* Imperator *Lat.* Lord *English.* But I will mention one word, which will exercise the curiosity of an examiner in each of these languages, and fully explain my meaning. It is Messiah *Heb.* *מָשִׁיחַ* *Gr.* Christus, Unctus *Lat.* Anointed

*English.* Where this word occurs in either of the languages, the determination of the sense and acceptation of it must be taken from its correlates, or context, wherein it stands. And it is easy to come at the fountain head, or primary idea, by tracing it upwards, as from the *English* Anointed, we shall ascend to the *Hebrew* *Messiah*. Whatever little variations, or additional ideas, may be taken into the consideration of derivative words, (as the last is generally the most diffusive, and so less determinate) in such cases, the primary idea will be found, in the first use and original designation, and must therefore govern throughout ; at least, never be quite out of sight. So in the word *Berith*, upon a supposition that the root is the word for *Soap*, or something, that, in the nature and first use of it, is to cleanse and purify, words derived from the same pure fountain, (though these may, in an inferior sense, be called likewise roots, with respect to the branches shooting from them) retain the original idea, though it may be extended to other things and meanings. So *Berith* may signify a treaty or covenant, and an ordinance, statute or commandment, as they are the terms and means of purification.



tion. For from BaR or BaRaR—noun or verb, the word BaRA signifying *creavit, ordinavit*, & BaRE to choose *elegit*, may, and probably do, come, as their senses of accomodation lead us to suppose. The observance of the holy covenant and ordinances will be, under Christ the purifier, the most effectual cleanser, and the persons, so cleansed, will be the chosen, or elect. Thus *BAR* signifies *frumentum, wheat or corn*, when winnowed and purified from all foulness, or unprofitable mixtures; and the elect are described under this image, as being to be gathered into Christ's garner, or grainery &c. The propriety likewise and ideal meaning of BaR, when expressing a *son*, fully appears, from considering the word in this light. The well beloved *son, elect*, in the first and highest sense, was most emphatically BaRA, or the purifier, both the efficient cause of, and principal agent in, the work of the true purification.

III. THE words and phraseology of all languages ought to be ascertained, and their true construction settled by laws and canons peculiar to each. Grammar rules, universally or generally agreed upon, among the best skilled in them, will be the best expositors;

positors ; but the *Hebrew*, having no certain rules of this kind, like the *Greek*, *Latin* &c. whereon to fix any dependance, must be interpreted by a careful observance of the usages of words, letters and idioms, in the various parts and passages of the old testament, which is the only book, wherein this language subsists in perfection, and may be sufficiently understood, by many invariable marks and criteria. It is its own grammar, and will stand best upon its own footing. Dr. *Allix* thinks, that the first *Hebrew* grammar was made by *R. Saadiah*, about the year 1100, and formed upon the *Arabic* plan, though their three vowel-points are now greatly multiplied. This *Rabbi* is the supposed author of the *Arabic* version given us by Bp. *Walton*, the design of which may be partly guessed by the rendering of Numb. vi. 24. &c. which can be no other, than to favour the *Rabbini-Mahometan* and *Unitarian* cause. I will venture to set down here this *Rabbi's* artful and disingenuous perversion of this text, which has been alledged by Christians, to prove the doctrine of a Trinity.—The three verses are in our version thus—verse 24, The *Lord* bless thee and keep thee—25, The

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The *Lord* make his face shine upon thee, and be gracious unto thee. 26, The *Lord* lift up his countenance upon thee, and give thee peace. The *vulg. Lat.* the *LXX.* the *Targum* of *Onkelos*, the *Hebrew*, *Samaritan* text, and the *Syriac* version, preserve the trine repetition of the word *Lord* (*Heb. Jehovah*) in their translations—But the *Arabic* uses this word for *God* only once, viz. in the first verse, or form, making it govern the other two, by the common *copula*, without any repetition of it—The design is too obvious.—

BESIDES the tetragrammaton, or name of four letters, which it was not lawful to pronounce, in the opinion of the *Rabbinical Jews*, there is mention made likewise, in their books, of the name of twelve letters, which, when explained, is a plain proof, that they were no strangers to the doctrine of a Trinity in Unity, however willing they were to obscure and cover it. Upon this very passage in the book of *Numbers*, the following interpretation is cited from one of the most celebrated *Rabbies*.

R. BECHAI *explicans benedictionem sacerdotum Num. 6. v. 24 &c. in quâ, nomen Dei tetragrammaton, ter repetitum, docet*

*nomen illud ter repetitum, duodecim literas sic continens, vocari nomen duodecim literarum*—adding (according to Voisin's Latin translation) *Hæc est mystica doctorum nostrorum f. m. interpretatio verborum 23, 24 &c. Num. 6. Sic benedicetis &c. In nomine sc. hammephorasch. Porrò tria illa nomina, quæ in tribus versibus 24, 25, & 26. referuntur, vocantur nomen duodecim literarum. Jos. de Voisin. observ. in Raym. Mart. Pug. Fidei—P. 556. edit. Parisiis 1651, where, and in p. 400, more may be seen to this purpose.*

As the Hebrew name for *Jehovah* (יהוה) was one, though it consisted of four letters, so it was reckoned but one name, though it consisted of twelve letters, when it was thrice repeated; to shew, it may be supposed, that the unity of the Godhead was hereby intimated or taught, as consistent with the trine invocation, or three personal addresses. Our Lord hath plainly established this doctrinal truth, by commanding that the initiation of his disciples shall be *eis to onoma* in, or into, the *name* (not *names*) of the Father, Son and H. Ghost.

IV. WHEN we meet with any descriptive expression, or characteristic, in the old testa-



ment, which is less clear, and is capable of being more distinctly viewed, and more surely known, the faithful mirror of the new testament, where the subject of enquiry is therein considered, and more expressly opened and revealed, will give the truest representation, and reflect the image, in its full and just point of view, so as to leave no room, or reasonable cause, for doubt or ambiguity. The veil, which is sometimes thrown over the meaning of scripture truths, in the old testament, from the nature and intention of the Christian œconomy, under the then state of the church, is taken off, by the fuller revelations in the new testament, where they are exhibited in a more perfect and satisfactory manner. This is very particularly observable in the first appointment of proper names, places, officers &c.

It is not to be expected that I should here set down all the rules and laws of interpreting the holy S.S. but such only, as are pertinent and introductory to my present purpose. These are sufficient—and as many, I presume, as a reader may be willing to peruse.

SUCH,

SUCH, as are here set down, are by no means arbitrary, or drawn from the vague, unsupported art of criticism, but such, as may be termed self-evident truths, or *postulata*, arising from an attentive view of the original scriptures, and established by ancient approved usage and practice—The application of these rules will be easy.

I. IN the first place, we have the benefit of an infallible light to assist us in discovering the primary and leading sense of this word *Elohim*, inasmuch as it was *first* used, or revealed, when it could be applied to, or stand for, but one being, or thing, though afterwards used and applied, in a secondary sense, or sense of accommodation, to other beings and things; so that this primary leading sense will demand our preference, nay absolute assent, where the context will admit of it; more especially so, when we meet with it, before there could be any competition, or other applications of it, to distract our judgment. This was the case, upon the temptation in paradise, when the serpent assured *Eve*, that by eating the forbidden fruit, they, the new created species, should be as the *Elohim*—as *Gods*, says our bible. It does not appear that the Devil  
ever

ever attempted to perswade them that the word was singular, signifying one *person, who alone was to be religiously worshipped*; though by succeeding in such an attempt, he would at once have done his business most effectually, with regard to him, whom he would rival in power. For hereby, the hopes of redemption would have been entirely cut off, as the second person, who was the mediator, or God-man, could never in this case, have been thought on, or have been fled to, for relief or protection. The divine wrath, represented by the circulating fire, or flaming sword, turning every way, in the cherubic emblems, might have seized upon the unhappy seduced criminals, before a friend might have interposed to stop its fury and divert its force. Wherefore it is probable that they were partly informed of the nature and intentions of the divine being, and this word might serve as a faithful remembrancer and instructor. Otherwise, upon their eyes being opened, the frightful scene of what they had brought upon themselves, and the human race, must have driven them to despair, and have perswaded them to join the infernal blaspheming crew. Upon a supposition that our first

parents

parents did not know the meaning of the word *Elohim*, if Satan had had a book, or language of his own, and a religion formed upon them, it would have been worth his while, to have referred to *them*, for an interpretation of this word, as by proving it singular, he must have struck two persons out of the essence, and so have taken away the foundation of the covenant of God in Christ. But if this word be derived from the *Arabic*, the *Arabian* tongue must have been a language before the creation. For if the word *Elohim* be *Hebrew*, and supposed to be in use, at the creation, and a root be prior to its derivative, we must suppose, that the given *Arabic* root, and so that language was in being before all worlds. To what is already said, to prove that *Elohim* is plural, when it signifies the true God, I would add one text more, and may safely rest that point upon these proofs, without troubling the reader, or myself, in producing more—we read Gen. XXXV—7—*And he built there an altar, and called the place Elbeth-el: because there GOD APPEARED unto him &c.*—The word for *God* is *Elohim*, with the emphatical *He* prefixed. The verb for *appeared* is plural, with the *Vau* affixed



affixed, and is in regimen with, or governed by, *Elohim*, which must therefore be plural, and cannot surely, in this place, signify false Gods, the *Arab*-Christians themselves being judges—The original words are—נָגַלּוּ אֱלֹהִים the interlinear version in *Mont.* bible is *revelati sunt ad eum* &c.

IF some will still adhere to the distinction of *Elohim*'s being singular, when denoting the true God, and plural, when used for false Gods, it is incumbent upon such, to tell us, (if they admit the usual translations of the word in this place) who were the false Gods, at that time, the resemblance of whom could be proposed to *Eve*, as an inducement to revolt from the author of her being and happy state.

It must be farther observed under this rule, that the interpretation of the word *Elohim*, as signifying *covenanters*, or the *contracting powers* &c. will coincide with, and greatly illustrate, the Christian plan, as exhibited in the holy S.S. This plan, or scheme of redemption, appears, in the different parts thereof, to be the joint act of the three persons in the divine essence, freely and graciously engaging themselves to perform their respective parts, in effectuating this great work. This must be al-

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lowed to be a kind of presumptive evidence, in favour of this interpretation, and when it is admitted to be, among others, an interpretation of this word, will have a fairer pretence to our reception and approbation, than any other, that does not come so recommended. I have not seen any, that is so.

II. THE application of the second rule above set down, will serve as a farther proof of this sense of the word *Elohim*. For the senses of accommodation, when the name is given to vice-roys, magistrates, the agents in the heavens &c. implying mutual stipulations, protection, preservation, and deliverance from dangers and distresses, prove that the same powers and ideas must belong to, and subsist *καὶ ἐξουχῶν* in, the primary and original being or persons, who were characterised by it. The principal or leading idea observable in the derivatives, must be most eminently so, in the root. If princes, judges, and great ministers, or delegates, are called *Elohim*, on account of their contract and agreement to bless, reward and protect, this was certainly the case of the three persons in the essence, and shews the propriety of their being denominated by this name, and will account for their being called the

*Elohim* of *Abraham*, *Isaac*, and *Jacob*: they were indeed not only their protectors and guardians, in an especial manner, but the persons, who were so guarded by these blessers and protectors, were likewise that particular branch, or the representatives of them, who contracted for mankind, in the covenant of mercy, and signified their faith and assent, by instituted, sacrificial rites and observances, which gave a title to the protection of *Jehovah Elohim*. The federal right was obtained by Christ alone, as no other had any thing to stipulate, on his part, as hath been observed, but all were admitted, as *brethren*, by *him*, who had purchased this redemption for them, by engaging to pay their debt and forfeiture, and by actually, in the fulness of time, fulfilling that engagement.

III. THE third rule will help us to a more easy discovery of the meaning of this word, by separating what are called the radical letters from such, as serve only to distinguish the number, by a peculiarity of termination. The word, set down in its textual letters only, as the editors of Mr. *Hutchinson's* works have given it, will serve best for this use and purpose. It is by them wrote ALEIM. The first three letters are

plainly radical, and must give the idea; the *IM* is, I presume, only a plural termination, according to the general, and allowed manner of constructing *Hebrew* nouns. So that the sense of the *ALE* must be enquired into, and shall be particularly considered below.

IV. It is necessary to view and consider some passages of the new testament, relative to the transaction, supposed to be described by the word *ALEIM*, before we can apply this observation. The immense treasure, that is supposed to be folded up; and contained in this one word, is laid open to publick view, in many clear passages of the new testament. But before I proceed to produce some of these scriptures, it may be proper to set down the interpretation of two *Hebrew* words, used for *swearing*, in their *nominal* and *verbal* state; the first is as a noun, שבע, as a verb, נשבע. The reader will find by looking into lexicons and concordances, that the noun hath three significations, whose relations to, or extract from, the same stock, or root, do not appear, upon the first view. These significations are, *saturity*, the number *seven*, and an *oath*. As the learned Mr. *Holloway* has given the most satisfactory account of this matter,



matter, that I have met with, I shall transcribe part of what he says, as it stands in vol. II. p. 58, of his *Originals*, where the whole note is well worth the reading. “ This  
 “ (*Shebab*) is the name of the number  
 “ seven, which was first applied to the se-  
 “ venth day of rest, sanctified for the com-  
 “ memoration of the completion of this  
 “ system, and is a type of the *completion*  
 “ of all things hereafter, in the great *sab-*  
 “ *bath*, or day of *rest*, in glory. The pri-  
 “ mary idea of it is *saturity* and fulness,  
 “ which (if we had not fallen) we should  
 “ have enjoyed, according to our capacity,  
 “ in this world, till our translation; but  
 “ which we are not now to promise our-  
 “ selves here, but are to expect hereafter,  
 “ in the true *seventh*, or *fulness of joy*, in  
 “ *the presence of God*, and at his *right hand*,  
 “ *for evermore*, Psalm XVI. 11. The  
 “ word is also put for the act of *swearing*,  
 “ and nominally for an *oath*; oaths being  
 “ originally made, and taken, as with an af-  
 “ fect to the full and final intention of this  
 “ number. A man in *swearing*, doing the  
 “ same, as if he staked or gaged his *se-*  
 “ *venth*, i. e. all his hopes of the divine  
 “ vision and glory, in the kingdom of our  
 “ Lord, at the resurrection.”

A FARTHER reason may be suggested below, to reconcile these seemingly different and wide senses of the very same word.

A VERB, formed of the same textual letters, with a *Nun* prefixed, signifies to *swear*, and the grammarians agree, that the *Nun*, when servile, is the characteristic either of the passive voice, called therefore a *Nun* of the passive, or a characteristic of the first person *plural* of the *future*. They say that this verb is not to be found in *Kal*, without assigning any reason for it. Perhaps I may offer one, when I shall have considered the other word, and come to make some observations upon both.

THE same grammarians tell us that there are some verbs, which have an *active* sense, under a passive form, like the verbs called *deponents*, in *Latin*, of which this verb for *swearing* is a principal instance. *Glassius* says, that verbs, in the conjugation *Niphal*, are regulariter *passiva*, interdum *reciproca*, rarius *activa*. So that we should keep to the rule, or be regular, if we can, and not depart from it, unless we have better reasons, than rabbinical authority. Some of the instances, cited among these last exceptions, are either hemantic nouns, or participles.

THE other *Hebrew* word for swearing is ALE אלה, the supposed root of ALEIM. The interpretation is, according to *Con. Kircher*, as a verb, *adjuravit ad aliquid, adâitâ imprecatione mali, obligavit se juramento ad aliquid*. As a noun, *adjuratio, juramentum, quo quis cum imprecatione mali adstringitur ad servandum pactum*. ALEIM, *Deus in trinitate personarum*.

A NOUN of the same textual letters is rendered by the LXX ΒΑΛΑΝΟΣ, ΔΡΥΣ; and the word for the plural pronoun *these* consists of the same letters: and as some, if not most, of the principal trees in Paradise, were symbolical representatives of spiritual things and beings, and designed as hiéroglyphics or sacred emblems, for religious uses and applications, it is probable, that this tree was intended, by having the same name, to put man continually in mind of what was communicated or conveyed by the personal noun, which was formed from, and of, the same letters. The learned *Hulfius*, in his short lexicon subjoined to *Leusden's Compendium*, renders the verb *juravit, execratus est*; the noun *Quercus, Deus*. The famous *Buxtorf, Robertson, Avenarius* &c. give the same account. The curious reader will not be displeased, I think, if I

here set down what *Avenarius* says upon this word, in his *Hebræw* dictionary, published in the year 1589, since the book is but in few hands, and this authority hath not been taken due notice of, though the author seems to have seen farther into the nature and spirit of the sacred language, than many writers of that kind.

UNDER אֱלֹהִים *Eloah*, he places אֱלֹהִים. Of the former he says, *cognitionem habet cum אֱל, i. e. potens; item cum אֱלֹהִים juramento obstrinxit.* The latter he makes plural, and renders Gen. I. 1. *In principio creavit Dii cælum & terram, i. e. trinitas creavit.*

אֱלֹהִים *dejeravit, obstrinxit se juramento ad aliquid, cum imprecatione mali, seu perditionis, dejerando imprecatus est sibi, vel alii, ut pereat, & in nihilum redigatur, nisi fides servetur. Inde nomina*

אֱלֹהִים *dejeratio, juramentum execrationis, quo quis se astringit, cum imprecatione mali & perditionis, ad servandam promissionem. Est quoque conjuratio cum aliis, additâ execratione partis violaturæ pactum. At שְׁבוּעָה est tantum juramentum, sine imprecatione mali.*

אֵילִים *Cauda animalis; & figurate ponitur in formâ imprecationis, juxta illud Deut.*



28. These names, seemingly so different in their nature and meaning, are connected, we see, by the idea of *execration*, which is the first and ruling sense in each.

אֵלֶּךָ *Quercus*. Though *Avenarius* does not place this noun directly under the same root, *Robertson* does, and the same textual letters justify him in doing so. If it be asked how this noun can be related to this root, and so be one of the same family, I answer, its parentage and legitimacy are proved, I think, upon the state of execration, which this tree seems to be under. When it was the symbolical, and emblematical, tree of the *Elohim*, in paradise, whose food, being eaten, was the sacramental test of a communion with God, as bread and wine are now, it might be said to have afforded the most delicious repast; the history of which first state of it was preserved by tradition, according to what is said by *Tibullus*—*Ipsæ Mella dabant Quercus*; and *Tibullus*, in the place where this description occurs, is speaking of the *Saturnian* times; the poetical accounts of which are supposed to be taken from antient traditions, concerning the state of innocence. But upon the ALE's taking place, it was made to produce only acorns, which are  
put

put in opposition to every thing called fruit, and so it remains in that condition, for a perpetual memorial of this event.

IF these authorities be not sufficient and satisfactory, the reader may easily find enough, without giving me the trouble of transcribing dictionaries. It is undeniable, and, I think, uncontested, that there are many names for God and Christ, in the *Hebrew S.S.* descriptive of their attributes, as they relate to man, and the œconomy of redemption; of which, a pretty good account is given by *Glassius*, in his *Onomatologia*; and all these authorities were received, and in force, before Mr. *Hutchinson* existed. And since the name, we are now considering, was the first, by which God made himself known to the new formed human race, and the only one used by *Moses*, throughout the history of the creation, something remarkably, and peculiarly instructive, was probably revealed by it, for the use and service of the first Pair; as the subsequent revelations, and nature of the divine essence, and attributes, were communicated, in a good measure, by this method.

Two remarkable passages in the old testament have, among others, been alledged

as incontestable proofs of the primary meaning of the word ALE. These are Deut. XXIX. 12. &c. and Ezek. XVII. In the former, we read, *that thou shouldest enter into covenant with the Lord thy God, and into his oath.* There can be no doubt, I think, whose oath it was, which the *Israelites* were to enter into, or oblige themselves to perform the conditions of, so far as they were able, and were concerned, as acceding parties, to observe. This is implied in their entering into the covenant; and the word <sup>a</sup> עבר for *entering*, requires this sense, when applied to this purpose. But this oath, or ALE, was surely, properly speaking, the oath of God, and a very particular covenant and oath is referred to, in verse 14, to which the *Israelites* were admitted, and by which they made themselves liable to such penalties, as were imprecated upon, and due to, the transgression and violation of it. It is called הברית הזאת *pactum istud*. The oath even *that*—האלה הזאת *juramentum istud*. THE ALE, even *that*. Accordingly by this solemn admission into the original covenant, called *that* covenant, and *that* oath,

as

<sup>a</sup> This verb is used for the passing between the division of the sacrifice, whereby the parties to a covenant expressed their consent.

as they were entitled, upon the performance of the conditions, to the benefits obtained by it, so they made themselves liable to many curses, if they should violate them, as mentioned verse 25.

THE other passage in *Ezekiel* is the history of a transaction between the kings of *Babylon* and *Judah*. The former suspecting the sincerity of the latter, to prevent a defection, desired the security of an oath, *ALE*, and such a covenant, as was usually ratified by that kind of oath. This was done. But *Zedekiah* broke through both. The producing this place plainly proves, I think, that there was a distinct kind of swearing, used in establishing what *St. Paul* calls a *man's covenant*, and the forms of it were probably kept distinct, to preserve the memory of the original covenant, which was the archetype, from whence the ceremonies, used in similar human contracts, must have been taken, since they have no marks of human designation, or the least connection with any dictates of reason, arising from a combination of ideas, introduced by the senses. What can be inferred by this oath being called the *oath* of the *king of Babylon*, and the *oath* of *God*, I know not, unless it be, that the name of *God* was invoked,



voked, to evidence the sincerity and purity of the swearer's intention, or that it was an oath similar to *that* made by the *Elohim*. The king of *Babylon* was a contracting party, and therefore it was as properly his oath, as it was the king of *Judah's*. No writer, I trust, would have it thought, that oaths belong more properly to the persons, who administer them, than to such, as take them. So that I was surprized to read in a late pamphlet, that the ALE between *Abraham*, and his servant, Gen. XXIV. 41. was the oath of him, who adjured and imposed it; NOT the servant's, who was sworn. Neither ecclesiastical, nor civil societies, will think themselves indebted to the maintainers of such opinions, with regard to the effects, and consequences, which will probably follow a belief of them. Such a way of speaking, or writing, may have an evil influence upon human actions, whether they be of a private nature, or whether they may concern the discharge of the public duties and engagements of men, considered as Christian governors, or subjects. Oaths are the great security, and surest pledge, for a punctual execution, and for a personal discharge of them, with exactness and fidelity. And the respective nature of  
these

these, as well as their application and extent, are distinguished by the subject matters, and persons swearing, not persons adjuring, or administering them. It may be observed here, to obviate any ill grounded suggestions, that each kind of oath, in the very <sup>a</sup> nature of it, implies some imprecation, in case of a violation. So accordingly in most nations and languages, where a God and providence are believed in, and relied upon, some expressions, equipollent to *that* of—*So help me God*, have been used. In the oath of a Christian, according to this last form, with the additional words, *and with the contents of this book*, meaning the holy gospels, the protection of *God*, in this life, and the hopes of glory and happiness in the next, are engaged for the performance of it; God being invoked, as our creator and redeemer, the fountain of all blessings temporal and eternal. But the oath, named ALE, besides the general penalties incurred by false swearers, seems to be liable to some particular forfeiture, or curse, and was in the nature of a *Cherom*, or devoted thing, when the terms of the covenant, so sworn to, were broken. This was, and is, the case

<sup>a</sup> *Plutarch*, as cited by *Bp. Sanderfon* says—πας ορκος εις καλᾶραν τελευτα της επιορκιας.

case of many contracts, where such a stipulation is entered into. As to the objection about Christ's not being liable to this ALE, or curse, because he performed every thing he promised, or swore to do, such objection carries its own answer with it. To be made a curse for his brethren, in order to preserve them, was one of the things he swore to perform, and therefore let little cavillers draw the conclusion.

SHOULD it be doubted, whether ALE may indisputably be found as a verb in its given construction, in the *Hebrew* S.S. if the noun be there, *that* will give the clearest and most certain idea. For as nouns are *nomina rerum*, exhibiting their nature, and properties, and *nomina radicalia* are allowed a place in lexicons, under that title, they must be more serviceable in giving us right conceptions of beings and things, than verbs, which exhibit them only, under some particular circumstances and conditions. *Adam* learnt his *Hebrew* from his infallible teacher, by being so thoroughly acquainted with the nouns, or *nomina rerum*, that he was probably hereby the best natural philosopher, that ever lived. By giving suitable names, he must have known the intimate natures of all the creation, so  
must

must have had the most perfect conceptions of them himself, and have been able to speak of them, and communicate his thoughts to others, with the truest exactness and propriety ; and having been trained to this method of acquiring and improving knowledge, he could not have been so incurious, as not modestly to enquire into the name of his creator, or not to try how far the etymology of it might give him some idea of his nature and attributes, so far as they related to himself, and the human species.

THE *Rabbies* seem industriously to have kept out of sight this kind of oath. For the learned *Aug. Pfeiffer*, treating of the several kinds of oaths, in his *Antiq. Ebr.* printed at *Leipsic* 1682, for which he cites the chief *Rabbinical* authorities, wholly omits, as *Lightfoot* had, the name of the ALE ; which, I confess, induces me to suspect, that its true meaning, when opened, might, in the opinion of these *Rabbies*, serve the Christian cause, as, I think, it evidently does, in the case under consideration.

I HAVE sometimes thought that the name of a city, mentioned *Joshua* XIX, might be imposed upon it, in the way of a memorial, to record this wonderful transaction,



tion, wherein a person of the essence covenanted to become a curse, in *the fulness of time*, for purposes then declared, and since revealed and fulfilled. The name of this city is *Idala*, which, the etymologists agree, is compounded of the word יד—a *Hand*, and אלה, the word we have been considering. The *hand* is the known emblem of power, and emphatically describes it: so that in this name is intimated, and implied, a conjunction of power, and a curse, or oath of execration. The reader, in considering this subject, and the affinity between this name, and the above supposed sense and design of the word *Aleim*, will allow it a proper place and weight, which is all I ask in its behalf. Mr. *Hutchinson* has laid the best foundation, that was ever laid, for a true history of the ancient idolatry, by explaining the names of the *Canaanitish* cities, temples &c. Believers, I think, may make a good use of this science, by considering, and explaining, in the same way, the names of places, imposed by the people of God. The cities, belonging to *Zabulon*, which was within the inheritance of *Juda*, may fairly be supposed to be more significant of the properties, and attributes, of the *Lyon* of the tribe of *Judah*, when

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they were new named by the *Israelites*, than those of some other tribes. *Idalah* is one of these, and stands next, in *Joshua*, to *Bethlehem*, which is sufficiently explained, and it may, therefore, be supposed to have a mystical meaning, as *Bethlehem* confessedly has.

ONE useful reflection arises from the mention of coming at evidence, this way, that there is not a word, or, perhaps, a letter, in the book of God, that is unnecessary, or superfluous. Here are no weeds, no barren land; but the whole is a fair and fruitful province, stored with an infinite variety of food, and refreshment, for the nourishment, and delight, of the spirit and soul of man.

THE two general divisions of oaths into promissory, and execratory, used by the *schoolmen*, and eminent writers, well describe and explain, and may probably be founded upon the construction of, these two *Hebrew* words, for swearing. Under the former, *Lightfoot* ranges *juramentum promissorium*; and the above received constructions of the other describe very fully the nature of it, and justify its distinctive name

<sup>a</sup> See *Aquin. Sec. Sec. Sanderfon's Prælect. de Juram. &c.*

name of execratory. But as there is another word, which seems, in its meaning, to have some reference to the ALE, and has been taken notice of, by some, in this view, I shall briefly consider it, in this place. It is the word, for that sort of curse, which is supposed to be the effect of imprecation, used in the oath ALE, by which it is specially distinguished. This word, we are told, comes from קלל, which is thus interpreted by *Con. Kircher*, *proprie alleviari vel pondere, vel honore, vel exstimatione, & opponitur verbo כבד*<sup>a</sup>.

Now, upon a supposition, that a covenant was made, before all worlds, between the three persons of the divine essence, and that *that* covenant was ratified by swearing, this transaction must have been the original, and foundation of oaths. But in this, as in other instances, where the same words are used to describe the actions, or perfections, of the Deity, and the similar actions, and operations of the human mind, and its faculties, (as when we speak of the justice, wisdom, goodness &c. of God, and man) there is an analogy between them, though

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they

<sup>a</sup> Mr. *Hutchinson* has a very learned and instructive treatise upon this word, entitled *glory or gravity*, wherein the *physical*, and corresponding *spiritual*, meaning of it is opened and explained.

they differ in kind, as well as degree, this community of names serves to give us true, though not adequate, ideas of what is predicated of the Deity. And this observation will illustrate the case before us. The oath of God and man, though agreeing in one general resemblance, or correspondence of ideas, are widely different, in some important respects; for instance, the oath of man is principally designed *ad fidem faciendam*, that of the Deity, *ad enarrandum decretum, & voluntatem promulgandam, majori cum solennitate.*

FROM a tradition, concerning this transaction, the ancient heathen poets must have taken many of their descriptions, concerning the declarations, and sanctions, of their supreme God, as they cannot, I think, be deemed human inventions. Hence, as learned men have observed, are derived their ΖΕΥΣ ΟΡΧΙΩΣ, *Jupiter fœderator*, and their august descriptions of *Jupiter's* publishing his decrees, and the manner of their reception, among all the celestial inhabitants — Ολυμπια δώματ' ἐχούτες.

BUT as the ALE, or execratory oath, so called from the second person's engaging provisionally to redeem man, by suffering, and becoming, a curse for him, for which  
end,



end, he was to assume the human nature, and to become incarnate, was the principal part of the scheme of redemption, the persons, covenanting to effect this gracious design, might with great propriety be denominated *Aleim*. For though the second person undertook the part of becoming a curse, in his humanity, yet the other two persons of the essence took, and performed, their respective parts, in the execution of this amazing plan of redemption. All the contracting parties were therefore ALEIM, and were to be considered, under that relation, till the mediatorial scheme should be completed, and *God should be all in all*.

By this time, I hope, it appears, that the original covenant of the *Elohim*, of which farther evidence, not to be questioned, will be given, in what is to follow, consisted of two parts; the first was an engagement, to create this world—the second was an engagement for the provisional redemption of mankind. The two *Hebrew* words for swearing exactly correspond with this supposed state of this case. The *Shebah*, or *Nishbang*, relates principally to the first part, though considered generally, as a promissory, and assertory oath, which *Sanderson* places, under the

same head, it extended much farther, and reaches to the end of all things, the final seventh, and sabbath, as will be observed more particularly, a little below. Now as the word *Shebab* signifies *seven*, or the first perfect revolution of time, from the several acts, and parts of the creation, which were in their course of production, and were compleated, in that time, the name of the oath, ratifying the decree in that part, may be supposed to be annexed to the same word, to perpetuate the occasion, and memory of this transaction. The addition of the passive *Nun* to this noun, might well shew, that when *Moses* committed the history of the creation to writing, this part of the promise was performed, and the action over. When a pronoun singular is affixed to this verb, and predicated of the Deity, the unity of the divine Being may be intended to be thereby intimated, as the plurality is, by the *Nun* prefixed. For the doctrine of a Trinity, or plurality of persons, in unity, is pointed out, to our observation, by the H. Ghost, in many places, by proper expressions, and ascertained by forms of writing, not to be easily perverted by a wrong construction. Thus we read in *Joshua XXIV—19—*אלהים קדשים הוא *Deus,*

*Deus, Elohim sancti ipse*, as the words are literally, and truly, rendered, in the interlinear version of *Mont. bible*. The *Nun* likewise, considered as denoting the first person plural, must prove that more persons, than one, were concerned in this oath, and in the act of creation. A *Nun* of the future signifies that there was a promissory oath, of which a great part was still to be performed, in *futuro*. But the oath of the mediator, or God-man, which is particularly mentioned, *Hebrews VI.* and which will be soon laid before the reader, with proper observations, consisted of the nature of both the oaths, here set down, viz. the promissory, and execratory. He was concerned in the former, inasmuch as the world was created by him, *for without him, was not any thing made, that was made*. In the redemption-part, he acted as perfect God, and perfect man. The divinity promised to form the humanity, to assist, and support it, with all necessary supplies, from time to time, till the body should be quitted, in its expiring moments, that it might die, in order to put the finishing stroke to this interesting and astonishing scene of infinite wisdom and mercy. After the determination of this event, an everlasting kingdom



was promised to the man *Christ Jesus*, and a posterity, and progeny, which should be without number, and without end. By this promissory oath, he was to be a *priest for ever, after the order of Melchisedek*, and thereby admit his friends, and followers, into the true holy of holies, himself appearing in the highest regal dignity, upon an everlasting throne of glory. With regard to the humanity, he stipulated <sup>a</sup> (and no person, who was not God, as well as man, could be a party with the other high contracting powers) to pay a perfect obedience to the divine will and laws, and promised the performance of all righteousness, which it became him, to perform, who was to be without sin, that he might not be chargeable with any omission of duty, or commission of actual crimes. He could not have borne, or atoned, for the iniquities of others, had he been laden with any guilt of his own. He, therefore, engaged to suffer the divine wrath, due to all transgressors,

that

<sup>a</sup> Thereby our Redeemer laid himself under the obligation of a personal duty, to be performed, on his own account, and the payment of a debt or penalty, to be undergone, for his forfeiting and insolvent brethren.

The words of Bp. *Sanderfon*, in the tract above cited, aptly describe these engagements, *respondet duplici huic debito duplex item obligatio, ejusdem planè denominationis : obligatio sc. ad officium faciendum, & obligatio ad supplicium perferendum.*



that is, to all other men ; was contented, for this purpose, to be for a *little time*— $\beta\rho\alpha\chi\upsilon\tau\iota$  (during his abode, in these lower regions) *lower than the angels*, to pass through the various, sad, scenes of human misery and distress, and at last, upon the cross to empty himself of all his glory, by which, and his long course of sufferings, he fully explained the meaning of the word KaLaL, and the original intention, and primary designed application, of it<sup>a</sup>. He became *of no reputation, was despised and rejected of Men*, suffered the most ignominious kind of death, under the most aggravating circumstances, as a common, or rather, uncommon, malefactor. The word *Eloah*, therefore, which so frequently occurs in the S.S. and is rendered God, most properly, and eminently, describes this sufferer, supposing it to be the participle passive of the verb  $\text{אלל}$ . And such a remarkable agreement of facts and circumstances strongly plead for this sense and construction, where plain rules and laws do not clash with, and exclude, such an interpretation.

## MINUTE

<sup>a</sup> Compare these descriptions with the above interpretation of  $\text{ללל}$ .—

MINUTE disquisitions about *specs* and *dots*, and *Rabbinical* inventions, of arbitrary rules or exceptions, are not within the compass of my present design. The noble evidence, arising from a view of that harmony, and concert of parts, which opens upon us, in supposing that *Eloah* signifies one of the *Aleim*, who made himself a curse for us, and suffered accordingly, is sufficient evidence for my own satisfaction and conviction, and such, as demand more, must wait till it is given, and till it be reasonable for them, or their adherents, to expect more. But I cannot forbear adding, in this place, what *Robertson* says, in his concordance, under the root אלה, being Numb. 81. in the *Quarto*, printed at London 1680. His construction of it, as a verb is, *juravit, maledixit, adjuravit, juramento adstrinxit sese, vel alterum, additâ imprecatione*, Inde 1. No. אלה—*execratio*. Sed non tantum est juramentum execrationis, quo quis se ita astringit, sed etiam interdum conjuratio cum aliis, additâ execratione partis violaturæ pactum; at שבעה est tantum juramentum, sine imprecatione mali: Hinc אלה genus arboris—vox Latina *ilex*, ab Hebraicâ non abludit—*ilex*, species quercuum &c. &c. The reader, I hope, will peruse

the whole, and examine his proofs—His opinion is clear, I think, in making the various interpretations, derivatives from the same root, though he seems to bespeak some indulgence for his old acquaintance the *Rabbies*, in his prefixt dissertation, concerning the names of God. *There are*, he says (an expression, I think, signifying *but few*) who derive the word *Elohim*, from an ancient verb אלה, which is still in use among the *Arabians* (but *Hebrew* notwithstanding) signifying to worship, and אלוה him, who ought to be worshipped, a derivative from אלה, notwithstanding the mappik: others derive it from the *Hebrew* אלה *juravit* &c. as above. But the *He* ה in אלוה, says he, being mappicked, *seems* to oppose this opinion—Comparing these remarks, with what he says afterwards, under the radix אלה, one of the two opinions, viz. the *Arab*-derivation must be set down, only for form sake, and, therefore, I think, wants no other refutation, especially as he adds in his dissertation, that *R. Abarbanel* acknowledges that the word אלה Deut. XXXII. 17. signifies *Deus*. See what is said above in page 24.

SUCH, as have been chiefly conversant in modern tracts of divinity, may, I fear, be induced

induced to believe, that the great, sublime truth, as above represented, is matter of mere speculation, or, perhaps, nothing more than a private whim, and opinion, peculiar to some late writers, who are men of no figure, or character, in the church, that is, dignified and distinguished by no titles or preferments. These, therefore, have no greater regard, or authority, than the poor wife man had, whose advice had saved the city. But *Solomon* tells us, that no man remembered that same poor man, whose wisdom delivered the city—*Eccles. IX. 15.* of which he assigns the cause, in the following verse—*The poor man's wisdom is despised, and his words are not heard,* adding for the comfort of the poor man, so despised—*The words of wise men are heard in quiet, more than the cry of him, that ruleth among fools.* Both are despised and rejected for the very same reason; though their labours and endeavours might, by the blessing of God, and the allowance of a free course, and uninterrupted flow of operation, save the most valuable part of every city. The business indeed of some writers, who are called sound, Christian *Divines*, seems to be, to persuade the world, that Christianity is not older than the incarnation of our Lord, and thereby



thereby, they give a more degrading notion of its institution, than even *Tindal* himself did, though the ancient *Jewish* church, as appears from the <sup>a</sup> *Targums*, and even from *Talmuds*, were well acquainted with this high antiquity of the mediatorial system.

As the book of *Psalms* contains many remarkable passages, which have a direct aspect this way, it will be proper to take notice of a few, to introduce and explain, what will be produced from the new testament, in confirmation of the same point; many passages and expressions in the latter, being taken from the former, and applied by the inspired penman. Such applications, and interpretations, are not to be evaded, or contradicted, inasmuch as prophets and apostles are alike the scribes of the self same spirit, always dictating the same truths, though at sundry times, and in divers manners. As this passage is referred to, in the margin of our bible, in Prov. VIII. 23—the examination of *that* scripture will greatly illustrate, and confirm the supposed sense of *this*, and tend to prove the point under consideration,

<sup>a</sup> Gen. 3. 24. *Targ. J. B. Uzziel* cited in Mr. *Hutchinson's* glory or gravity—*Antequàm crearetur mundus, creavit legem.*—*Hierosol. Antequàm crearetur mundus duobus millibus annorum.* Grotius upon Eph. 1. 3, 4. *Sic legem fuisse ante mundum, aiunt Hebræi.* Vid. *Thalmudem de Votis.*

consideration, 'מעולם נסכתי' in our translation, *I was set up from everlasting*—Lat. Mont. *A seculo principium habui*. The *holam*, or *seculum*, here understood, must be *that* of Christianity. So that a *seculo*, or, as some render it <sup>b</sup>, *ante seculum*, must be *at*, *from*, or *before*, the commencement of that system. The other word, here rendered *set up*, and in Psal. II. 6. *set*, properly signifies the ceremonial of inauguration. Its literal construction is *to pour forth*, and implies *libation*, or such a *fusion*, as was used, when persons, or things, were sanctified, or consecrated, by pouring *oil* upon them, as typical of the holy spirit. And as in fusion, the person, or thing, *poured* upon, is, as it were, covered over by that action, anointing, and covering, are used to denote the same thing, or the cause, and effect. See Isaiah XXX. 1. So 'Elias being commanded to anoint *Elisba*, he did it, by throwing his mantle over him, which was, to all intents, and purposes, anointing him. From the undoubted interpretation, therefore,

\* *Expositio ejus est tegmen, operimentum, aut fusio &c.* סִכִּיתִי *fudit, libavit—unxit, ordinavit, constituit, inauravit, regnare fecit.* Niphal סִכִּיתִי *constitutus, ordinatus, unctus fuit, regnavit, principatum habuit, princeps constitutus fuit.* M. de Calas.

<sup>b</sup> The *Mem* prefixed to the several nouns in this passage requires this construction.

therefore, of these words, the true sense of them must be, in an easy, and just paraphrase, as follows, “ I was inaugurated, “ anointed, or consecrated, to my high “ offices of king, priest, and prophet, upon “ the beginning of the Christian scheme, “ or system.” And this, I think, must have been, in pursuance of the covenant, and decree, published, and declared, upon *that day*, as *Robertson* speaks, *filius Dei, qui est sapientia, ante secularia tempora, declaratus est rex, coram angelis Dei.* As the *Arians* acknowledge, that Christ is understood here, under the word *wisdom*, it may be needless to offer any thing, in proof of it. The *Fathers*, as cited by *Salazar*, interpret many of these expressions, concerning wisdom, of the humanity of Christ, in whom, the *Arians* acknowledged but one nature. He adds a curious observation upon the LXX version of *Isai. XXX. 1.* which they render *συνθηκας &c. Fortè respexerunt*, says this learned man, *ad σπονδας Græcorum: nam σπενδεν προς τινα est cum aliquo, de PACE PACISCI—*And was not this the subject of this covenant, and the intent of this inauguration, when our redeemer was constituted (*κατεσθην βασιλευς* prout LXX, upon *Psalms II. v. 6.*) king, and priest, to mediate

ate

ate our peace, and to make reconciliation? But St. *Jerom's* comment upon *ego autem constitutus sum rex ab eo* Psal. II. v. 6. is worthy particular attention. *Ego autem (vox Christi) ab eo—Deo patre—*Though the same *Hebrew* word be used Prov. VIII. 23. and Psalm II. 6. the LXX have used two words, in translating it.

BUT I have anticipated what belongs to the evidence of Psalm II. 5, 6, 7. which I now proceed to consider—There we read *yet have I set my king, upon my holy hill of Zion, I will declare the decree, the Lord hath said unto me, thou art my son, this day have I begotten thee—*Mr. *Hutchinson* observes upon this place “the duration of this  
“ world was divided into six, or seven days,  
“ so Psalm II. 7. *Thou art my son, this day*  
“ *have I begotten thee*, was the day of  
“ Christ, the commencement of Christian-  
“ ity.” This decree was emphatically verified in several manifestations of our Lord, upon more occasions, or days, than one, so that each might be called *this*, or *that* day. The first was, when the decree was first made, by covenant, between the three persons, to which Rev. XXI. 5. refers, and by which it is satisfactorily explained—*And he that sate upon the throne said—7—I will be*



*be his God, and he shall be my son.* The second day, or occasion, was, when the first begotten *was brought into the world*, Heb. I. A third is applied, Acts XIII. to the resurrection of Christ from the grave. The word *declare* signifies, to set forth, record, and promulgate, as human laws are, when they are enacted by proper authority, for the observance of those, to whom they are binding; and St. *Jerom* calls the matter of this first decree, or statute law, *doctrinam evangelii*. The consecration of the son of God to his everlasting priesthood seems to have been performed, as hath been observed, upon this first day of Christianity, when promise, with an oath, was made; as is farther shewn in that declaration, which is set down, Psalm CX. 4. *the Lord hath sworn, and will not repent* (implying, I think, that God might alter, upon a change of circumstances, some promissory oaths, as well as threats, consistently with his veracity) *thou art a priest for ever, after the*  

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*order*

\* V. 5. in orig. Hexapla ed. *Montf.* 414—in locum, says κατὰ γέλωτος εἰς Θεοῦ διαθήκην—*annuntians in Deum testamentum*. *Grotius* says upon John XVII. 5. *Chaldeus paraphrastes ad Psal. LXII. Ante solem præparatum est nomen Messiae.*

See what the *crit. sacri*, or *Poole*, say upon this enarration, or decree, and particularly their interpretation of

*order of Melchisedek.* To this passage, the author of the epistle to the *Hebrews* expressly refers, *Hebrews* VII. citing these very words, verse 17. with such a restraining circumstance, at v. 20. 21. as fixes the time of this consecration of the son of God, and confirms the whole truth, above supposed, and laid down. These words are so full, and pertinent, that I must set them down here—verse 20. *And inasmuch as not without an oath, was he made a priest.* 21. *For those priests were made without an oath; but this, with an oath; by him that said unto him, the Lord swear, and will not repent, thou art a priest for ever, after the order of Melchisedek.* What is said *Hebrews* X. 7. may be here properly inserted, as incontestably, I think, belonging to the covenant, and transactions, of the same day, according to Dr. *Hammond's* paraphrase upon the place. The text and paraphrase are thus—

The text says—*Then said I, lo I come (in the volume of the book it is written of me) to do thy will, O God—*The paraphrase is, “Therefore I” that is, Christ, “come (according to what he had undertaken, and bound himself by bond, to his Father, in order to that great work of our redemption,

“ demption,

“ demption) to perform whatsoever thou,  
 “ my God, shalt require of me.” If this security was not given, on the day of the commencement of Christianity, which was surely the most proper time for it, when, and where, was it given? Bp. *Patrick* allows, as do the *Rabbies*, his lordship says, that this Psalm is applicable only to Christ, so that the colloquy, mentioned Psalm CX: ver. 1. and *the Lord said unto my Lord &c.* must refer to what passed on this first day; —I wish the learned Prelate had omitted one part of the argument, prefixed to this Psalm, where he says, that there is contained, in this Psalm, a plain prediction of the divinity of Christ. The phraseology, of *predicting divinity*, is so far from being intelligible, that it seems to be a contradiction in terms. I wish, likewise, that he had been more careful to render to the God-man his due, in the general course of his comment upon the Psalms, and Proverbs. This is a desideratum, in Psalm LXXXIX. part of which, I shall now cite, to strengthen my present argument.

THE fatal folly of the *Jews* in making the *means* the *end*, and resting in the types, which pointed to Christ, and were designed only to lead them thither, brought upon

them, the ruin of their church and nation, with all the calamities, and miseries, consequent thereupon—and is the occasion of the veil still continuing over their eyes, and hearts, at this day. They have spared no endeavours to bring the same judgments upon us, by suggesting a *literal* interpretation of many types, as the only true one; thereby to deprive us of the noblest evidences of our religion, and the most illustrious prophetic descriptions of king *Messiah*. Their success has been too great, as must be observed by those, who have had occasion to peruse commentators upon the holy books. But the book of Psalms has suffered most remarkably by this kind of profanation, from the pens, and artifices, of these men.

SATAN seems to have been very busy, in obscuring the glorious representations of that king, and kingdom, which were to vanquish, and triumph, over him, and the regions of darkness, by a compleat victory, and extinction of his powers, and dominion. And this is to be done, he knows, by perswading mankind to acquiesce in a dead letter, without attending to any typical meaning, or mystical aspect. For these descriptions placed in this just, and first intended,



tended, point of view, must necessarily be most hateful monuments to the Devil, and his angels, as they are standing, and unalterable assurances, of their everlasting misery, and destruction. The removal of such tokens out of their view would, perhaps, give them a little present ease; but the soldiers of *Jesus Christ* need not, one would think, lend their assistance, in taking down trophies, which do so much honour to the captain of our salvation, and give life, and spirit, to all, who fight under his banner. Examples of this base, unaccountable, practice may be given from the comments upon almost every Psalm. But I must content myself, at present, with an exemplification of what is here observed, in a few remarks, upon the Psalm before us. The chief parts of it are not capable of being applied to any, but Christ, though the greatest art and violence have been used to distort them, and make their sense, and meaning, terminate in what happened to the king of *Israel*. To be particular—We read verse 3. *I have made a covenant with my chosen, I have sworn unto David my servant.* 4 *Thy seed will I establish for ever, and build up (Heb. I have built) thy throne to all generations.* 5. *And the bea-*

*vens shall praise thy wonders* (Heb. wonderful, or wonderful one.) *O Lord, thy faithfulness also in the congregation of the saints.* The speaker, throughout this passage, is God, as there is nothing in the text to warrant a change, in this respect. The person, of whom he speaks, is called *my chosen*. The subject is an account of some important declaration formerly to *David*, concerning the perpetual establishment of a kingdom in him, and his family. *David*, we know, is, by interpretation, the *beloved one*. The king of *Israel* might be called so, in a lower sense, as he might, by being preferred to his brethren, in the appointment of a successor to *Saul*, be called by God, *my chosen*. But both these titles, and descriptive appellations, belong to him *καὶ ἐξ ὧν*, who was *the root, and the offspring, of David*, to whom a voice, from heaven, said, *thou art my beloved son, in whom, I am well pleased.* There are some marks, and circumstances, in these verses, which must determine the application to the latter *David*, and exclude entirely the king of *Israel*, so named. I do not find, upon consulting the proofs referred to, by commentators, and the history of *David*, in the book of *Samuel*, that God ever made a covenant, properly so called, with

with him. King *David* made a league with his subjects, when there might be, and were, I suppose, stipulations of protection, and obedience, which are usual at a prince's first coming to the throne, and, perhaps, a coronation oath was given, for a more solemn ratification, and security. There seems to have been, indeed, a farther limitation of the Redeemer's human extract, and an assurance given by *Nathan*, the prophet, that he should be of the family of *David*, 2 Sam. VII. 12. But the seed, to whom a perpetual establishment of a kingdom is therein promised, can be none other, than the *אֲדָמָה ipse*, who, upon the fall, was promised, the very person, who should break the Serpent's head. This kingdom was to be an everlasting kingdom. He alone was to be, and to have, that light, in himself, which he had power to communicate, and place, in his children, which is mentioned, 2 Chron. XXI. 7. No other throne was established for ever &c. or any other throne of such duration, as to continue from generation, to generation, till time should be no more. Bishop *Patrick* observes, that a period was put to king *David's* family, and kingdom, in the days of *Jehoiakin*, or of *Zedekiah*.

IF these arguments be not conclusive, the next verse will furnish us, with something, that is unanswerable. God would never use the style, *O Lord*, when speaking of, or to, the king of *Israel*, though he says to his own son, *thy throne, O God, is for ever and ever*—Neither would the heavens be employed in praising a temporary monarch, much less would the congregation of saints, or believers, make such a one the object, and subject, of praise, and adoration. From these premises, I conclude, that the covenant, and oath, mentioned in verse 3, must be those, which were made between God, the father, and God, the son, when the decree, referred to in Psalm II. was made, and I refer the reader to what hath been said above, upon that place, and the authorities, there set down. It is incumbent upon such, as arbitrarily reject this evidence, to assign any time, since the creation of the world, when such a covenant was made, between the persons of the essence, or the essence, and humanity of Christ, and *that*, ratified by an oath.

THE passages, now cited, from the book of Psalms, will naturally direct, and lead, a believer to enquire, and examine, what  
corresponding



corresponding images of the same truth are to be found in the new testament. If there be such, the united evidence, when compared, will be strong, and irresistible. The few following texts must, I think, give full satisfaction, and be admitted, as undeniable witnesses of this fact, as long as sound common sense, and an honest unprejudiced mind, may be allowed to be the best expositors of all writings, where the expressions are in themselves simple, and no way ambiguous. It is written then, St. John XVII.

5. *And now, O father, glorify thou me with thine own self, with the glory, which I had with thee,<sup>a</sup> before the world was,* 1 Cor. II.

7. *but we speak the wisdom of God, in a mystery, even the hidden wisdom, which God ordained, before the world, unto our glory.*

2 Tim. I. 9. *Who hath saved us, and called us, with an holy calling, not according to our works, but according to his own purpose, and grace, which was given us, in Christ Jesus, before the world began.* Titus I. 2. *In hope of eternal life, which God, that cannot lie, promised, before the world began.* Rom.

XVI.

<sup>a</sup> ὡς τοῦ αἰώνιου—ante multa tempora, ut dicitur dicto Romanorum loco. Rectè ante multa tempora: nam præfiguratum hoc non tantum in Abrahamo, & Melchisedechno, sed & in Noë, & Enoch, & Abele. Grotius, upon Rom. XVI. 25.

XVI. 25. *Now to him, that is of power to establish you, according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret, since the world began &c.* If the reader desires more scriptural evidence, he may be supplied out of the same book, with more texts. But the few, here set down, must plainly, and undeniably, prove that something was transacted, between the persons in the divine essence, before the creation of this world, which had relation to the happiness, and salvation of man. It is likewise evident, I think, that the covenant, termed by Divines, *pactum Dei patris & filii*, was before the world was. But as the VI. chapter of the epistle to the *Hebrews* furnishes something upon this subject, which demands a particular attention, with regard to the oath, which passed upon the occasion of the original covenant, it ought to have a distinct consideration. We read verse 17, 18. of this chapter. *Wherein God willing, more abundantly, to shew unto the heirs of promise, the immutability of his counsel, confirmed<sup>a</sup> it by an oath, that*  
by

<sup>a</sup> The verb μεσΙτεω indisputably signifies, *mediatorem agere*. Scapula, Constan. Suicer. &c. *Duæ res, quarum Deum non pœnitet, sunt promissum, ubi impleta est ejus conditio, & juramentum.*

*by two immutable things, in which it was impossible for God to lie, we might have a strong consolation &c.*

PARAPHRASIS, and expositors, have not done justice, I humbly conceive, to the inspired writer, in their interpretation of these two verses. By the *two immutable things*, herein mentioned, they have frequently understood the decree, or declaration, and the oath of God. But the decree, or declaration of God hath been sometimes *changed*, upon an alteration of circumstances, and behaviour, in the person, or people, to whom it was directed. We must, therefore, look for some *particular promise*, confirmed by an oath, which had been, in many respects, fulfilled; the visible, and undeniable execution of which was *so far* a safe anchor, and consolation, whereupon a comfortable expectation might be founded, that there would surely be a punctual fulfilling of what remained, and was engaged for. Tho' our ship must be beat upon, by the storms, and waves of a troubled, tempestuous world, a fiducial reliance upon that perpetual serenity, and delightful calm and rest, which must, by *promise*, soon succeed, as it is an expectation so firmly grounded, may be termed



an anchor of the soul, that will keep it steady, and superiour to all attacks, and distresses. Now upon a supposition that the oath of the mediator, or God-man (by which, this 18th verse says he mediated) was both promissory, and execratory, and regarded the two great, and principal works of the *Elohim*, viz. the creation of the world, and the redemption of man, *these two* engagements, having been so far actually performed, as to be strictly called *unchangeable*, might be probably alluded to, in this place, and might be proposed as sure, and infallible tokens, that the remaining part of the promise, made by the divinity, to the humanity, should be as certainly fulfilled, as the former, and past, hath been, by Christ's admitting all the faithful into the real holy of holies, where our Melchisedek, the king of peace, and righteousness, is already entered, and making intercession for us. This circumstance, being set down in the concluding verse, of this chapter, gives strength, and consistency, I think, to the interpretation here offered, and is no slender evidence, that the apostle had this transaction of the original covenant, in his view, since mentioning the promise to Melchisedek, plainly points to this day, by its  
being



being specially called an *oath*, or *promise*, which God would not repent of, or change, agreeable to the ἀμεταστέον, rendered by us *immutable*. And this promise of an everlasting priesthood, to the humanity, is supported under the description of this peculiar, and emphatical assurance, that God *cannot lie*, or *will not repent*. This council, or decree, was, in the opinion of *Estius*, as cited in *Pool, de Regno & Sacerdotio Christi*.

MR. *Mede*, in his curious, and learned discourse upon the observation of the *sabbath*, greatly strengthens, I think, the interpretation here given, in answering an objection, that seemed to lie against the opinion, which he had advanced. “But might  
“not (will some say) the Christian as well  
“have observed the *Jewish*, for his seventh  
“day, as the day he doth? I answer, no;  
“he might not: For in so doing, he should  
“seem not to acknowledge his redemption  
“to be *already performed*, but still ex-  
“pected.”

OUR redemption, though promised, was not executed, and performed, *ad extra*,  
till

<sup>a</sup> That the oath called *Nishbang* was of the promissory kind, and, therefore, called by the name of *oath*, and *promise*, is evident from the version of the LXX. and the word επαγγελόμενος being used to express the same thing, in the epist. to the *Hebrews*.

till the resurrection of Christ from the grave. *Then*, and not before, it was, with regard to us, an *immutable thing*, as being past, and as really, and unalterably, settled, as the act of creation was before. So that here were two immutable things, counselled, and decreed, before all worlds. These were indeed, with regard to the *Elohim*, (whose *fiat*, and the completion of it, make but one, and the same, act) already accomplished. But they were not demonstrated to the sons of men, by a real, and external accomplishment, till *the fulness of time was come*. That deliverance from the *Egyptian* bondage, and the oppression of *Pharoah*, which was ordered to be commemorated, on the *Jewish* sabbath, Deut. .5. verse 15. typified that redemption from the captivity of sin, and the tyranny of *Satan*, which was to be performed by our Lord, and leader, as the other had been effected by his great type, *Moses*. I would observe by the by, that the *sabbath* day was probably altered, upon the *Israelites* going out of *Egypt*, in memory of their miraculous deliverance, as the beginning of the year was, when that farther reason of the institution, mentioned in the text just cited, was super-added. Before that time, the same day

was

was probably observed, for this use, from the creation to that new appointment, and the patriarchal church commanded believers to keep it holy, and commemorate, in an especial manner, the act of creation, and to call upon their *Elohim*, as the sole omnipotent creator of heaven and earth. Mr. Mede's argument to prove, that the day for the observation of the *sabbath* was altered, soon after the *Israelites* came into the wilderness, seems to be conclusive—Take it, in his own words.

“ Certain I am, says he, the *Jews* kept  
 “ not that day for a sabbath (viz. Saturday)  
 “ till the raining of *Manna*: For that,  
 “ which should have been their sabbath,  
 “ the week before, had they then kept the  
 “ day, which afterwards they kept, was  
 “ the fifteenth day of the second month,  
 “ on which, we read XVI. *Exodus*, that  
 “ they marched a wearisome march, and  
 “ came at night, into the wilderness of *Sin*,  
 “ where they murmured for their poor en-  
 “ tertainment, and wished they had died  
 “ in *Egypt*: that night, the Lord sent them  
 “ quails, the next morning, it rained *Man-*  
 “ *na*, which was the sixteenth day, and  
 “ so six days together; the seventh, which  
 “ was the two and twentieth, it rained  
 “ none,

“ none, and that day they were commanded  
 “ to keep for their sabbath: now if the  
 “ two and twentieth day of the month  
 “ were the sabbath, the fifteenth should  
 “ have been, if that day had been kept be-  
 “ fore; but the text tells us expressly, they  
 “ marched that day; and, which is strange,  
 “ the day of the month is never named,  
 “ unless it be once, for any station but this,  
 “ where the sabbath was ordained; other-  
 “ wise it could not have been known, that  
 “ that day was ordained for a day of rest,  
 “ which before was none.”

WHEN the day was altered, and the *ad-*  
*ditional reason* given, the act of redemption  
 was to be expressly acknowledged, upon the  
*sabbath*, though then *apparent* only under  
 type, and figure. The Christian sabbath\*  
 is designed for a commemoration of both  
 these great and inestimable blessings, and  
 gifts, as being *actually* compleated, and  
 granted,

\* Not only justifiable, therefore, by a parity of reason,  
 but necessary also, was the Christian alteration of the se-  
 venth, or *sabbath day*. If the *Israelites* were ordered to  
 change the designation of the first appointed day, upon  
 a typical reason, as *Pharaoh* and his host were supposed  
 to be destroyed, in the red-sea, upon the morning of  
 their new sabbath, surely it became the Christians (and  
 they may be supposed to have proceeded upon that prin-  
 ciple) to change the day, and appoint *that* (as the obser-  
 vation of *a seventh* was of perpetual obligation) to be  
 kept, whereon the antitype compleated, and finished,  
 what



granted, beyond revocation. So that the prophecy of *Ezekiel* XX. 20. is hereby fulfilled, inasmuch as the Lord's sabbaths are *a sign between him, and us, to acknowledge that Jehovah is our Elohim*, in both respects, as was promised, and sworn, before all worlds.

It is now submitted, whether this be not the most probable meaning of St. *Paul's* words, upon this occasion; or whether the acts of creation, and redemption, be not the two *immutable things*, here referred to. Commentators generally suppose that the latter part of this chapter, from verse 13. to the end of it, is to be understood wholly of what is said to be transacted between God and *Abraham*, since the inspired penman of this epistle expressly refers to it, in the thirteenth verse. Hence, Divines have called this transaction between God and *Abraham*, a *covenant*, and many speak of it, as the principal covenant, made between

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God

what was before typified. It was surely right, for the Christian church, (and the spirit of God may be supposed to give some direction, in so important a case) to appropriate the present day to this purpose, as our real deliverance from sin, and Satan, was compleated upon the morning of our Lord's resurrection. This is surely a sufficient reason for such a change, though there may not be in so many letters, an express law for the *first*, or *second* alteration; for the typical redemption upon Saturday, or the real redemption upon the Lord's day.

God and *man*, not considering the cases, or historical account, of what is written concerning *Abel*, *Enoch*, and *Noah*, in this respect. The oath to *Abraham*, mentioned Gen. XXII. 16. was evidently a promissory oath, for which the verb *Nishbang* is used, and nothing farther is to be inferred from the circumstances, and particulars, here set down, but that an infallible assurance was given by God to *Abraham*, that, as a reward of his exemplary faith, and trust in God, in that most trying act of obedience, in sacrificing his only son, the promised seed (in, and by, whom all nations are to be blessed) should be of his line, and spring from him. That there should be such a seed, was first revealed at the *fall*, *promised* before all worlds, being *the lamb, that was slain from the foundation of the world*. So that there was a kind of renewing, or re-establishing, the covenant of God in *Christ*, by a farther determination, and directing the expectations of mankind. There is therefore no mention of any covenant, in this passage: so that, referring to this incident seems only, or principally, to suggest, that if God's promise to *Abraham*, because it was given in a promissory oath, was sure, and to be depended upon, the promise of

redemption, covenanted between the persons of the essence, must be absolute, and immutable; as it was ratified, and founded upon, an oath, in the most solemn manner, and already, in the principal part, fulfilled. That there was such an oath is evidently implied, I think, in the words ΕΠΕΣΤΙΤΕΥΣΕΥ ΟΡΚΩ, which we have translated, confirmed *it* by an oath. But there is no *Greek* for the word *it*; which seems to be added, for the sake of giving the verb a transitive signification, which it has not—so that the words, fairly rendered, say, he was, or became, a mediator, by oath. The consecration of our Lord, as our everlasting high priest, is expressly said to be with an oath, *Hebrews* VII. 21. and the declaration, accompanying this oath, is penned in the very same words, in the *Psalms*, as in the V. VI. and VII. chapter of the *Hebrews*. Such as will not allow this solemnity to have been performed by, and between, the *Elohim*, before the creation of this system, ought to assign some other time, when the *Lord* swore, and consecrated the son of God to his everlasting priesthood. But unsupported assertions can have no weight against plain texts of scripture, expounded by the rule of analogy, and by comparing scriptural passages,

treating of the same thing. Upon this occasion, I shall not give any offence, I hope, if I propose, with submission to the learned believer, a new construction of one, or two passages, which record this matter. What we render *after the order of Melchisedek* is not, I conceive, the true version of the original, and we have no authority for inserting the word *of*, or for supposing *Melchisedek* to be the *genitive case*, as sometimes may happen, *in regimine*, where two substantives meet, and are not in apposition; and here is no *article*, before the noun, expressive of the *genitive case*. The words  $\alpha\lambda\alpha\ \tau\omega\ \tau\alpha\ \xi\iota\sigma\tau\epsilon\iota$  translated by us, *after the order*, are literally rendered, *according to*, or *by the appointment*.—The original in Psalm CX. 4. from whence the words are taken, are  $\text{על דברתי}$  (*supra verbum meum*, *interlin. version*) which must refer to some well known *word*, and former declaration.  $\text{דבר}$  likewise is a title of Christ, and the same with the *logos*  $\lambda\omicron\gamma\omicron\varsigma$  of St. *John*.

NOTWITHSTANDING the clearness, and remarkable consistency, in the witnesses above produced, Divines, who have formed their schemes of theology, upon certain human compositions, called bodies of divinity, and not immediately upon the S.S. themselves,



selves, will not go higher than *Adam*, if so high, for the first covenant, between God and man, though some of these system-makers confess, that mere man, properly speaking, can make no covenant with God, having nothing to stipulate with, on his part, which is necessary, and essential, to the being a contracting power. These books are therefore filled with dissertations upon the *Abrahamick* covenant<sup>a</sup> &c. Whereas *Abraham*, and others, were empowered only to admit persons to a participation of the benefits, obtained for mankind, by the stipulation of *Christ*, their elder brother, who was the only man, who could make such a contract with God, as might entitle his elect, upon his own terms, to a federal right, and appropriation, of the covenant of grace to themselves. The Patriarchs had this commission of initiation, by proper sacramental symbols, before *Abraham*, in whose time, the rite of circumcision was added. The terms of admission, and communion, under the *Mosaic* dispensation, are

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<sup>a</sup> St. *Luke* chap. I. 72, 73. has settled this point, beyond the reach of doubt and cavil, by making a plain distinction between the holy covenant of God, called *his* holy covenant, and the oath, which he sware to *Abraham*, and whosoever refers to the *original*, will be convinced by the syntax, and necessary rules of construction, that the latter clause cannot be put in apposition, as explanatory of the former.

set down by *Moses*, and we know who are now the *ministers* of reconciliation, and that the sacraments of the Christian church are the necessary means of grace, and obtaining a share in the federal right, which is purchased for us, by Christ. All commissions, and means, suppose a sufficient authority from, and by whom, they were first derived, and instituted—Wherefore with regard to the great immunities, and privileges, of the Christian covenant, we have a particular direction to the principal introducer. As Christ purchased our freedom, he alone hath a right to grant that blessing to such persons, as may be agreeable to him, and upon such terms, as he has thought fit to insist upon. *If the son, therefore, shall make you free, ye shall be free indeed.* Otherwise we must be still in bondage, under the worst kind of it, a slavery to sin and Satan, as the *Jews* were, notwithstanding their vain-glorious boast of having never been under that ignominious state, as they were the children and seed of *Abraham*. The same mistaken notions, concerning the promise, or the heirs of it, seem to have prevailed at that time, as still subsist in the books of many Christian writers: the covenant of God with *Abraham* was,

was, and is, supposed to entitle his posterity, and all nations of the earth, by virtue of his personal merit, to the high privileges, and everlasting benefits, of the Christian dispensation. But *Abraham's* faith, and eminent act of obedience, which introduces those promises, which were given him, for an exceeding great reward, were *imputed* to him, for righteousness, and extended not to others, as to the spiritual intention of them, in the forgiveness of their sins, and their justification. Care is taken, that we should not suppose, that these blessings were granted *even* to *Abraham*, as a due, and rightful claim, by our being told, that these high acts of faith, and obedience, were, after all, *imputed* to him, for righteousness. *Imputation* implies the application of something, that is *granted*, and so is antecedently inherent in another. Hereupon the justification of *Abraham* was of grace, and a free gift, as properly as the justification of any believers since can be called so; —The temporal blessings, promised to him, and his descendants, of their enjoying the land of *Canaan*, termed the promised land, with other advantages, were granted, as it were, *ex abundanti*, according to the usual goodness of the Almighty, who delighteth

frequently to honour the posterity of his faithful servants, for many generations, till some great offence stops the current of his favours, and diverts the stream of his bounty, into another channel, where it may do him more honour, and serve to better purposes. So that we must look beyond *Abraham*, for the true donor of this, and every perfect gift, and we shall not arrive at the fountain head, till we come to the covenant of *God* in *Christ*, though part of *Abraham's* reward was, that the evolution of the great mystery of godliness should be visible in a person, descended from him. All others, who should be admitted to the benefits of the Christian covenant, were to be admitted thereto, by a delegated commission, upon certain terms, and conditions, to that federal right, which was obtained by the eldest brother. Such were the admissions, mentioned in several places, and the daily initiations, and confirmations, used in baptism, and the other means of grace, instituted in the church of *Christ*.

ALTHOUGH I cannot allow *Abraham* the incommunicable honour of *covenanting* with *God*, in the *first*, and proper, sense of that term, as I think, by so doing, I should be guilty of the highest robbery, in making a  
mere



mere man *equal with God* ; yet I have the greatest veneration for the character, and memory, of this high Patriarch. To give some evidence of my sincerity herein, I would willingly be instrumental in restoring, what he seems to have lost, by the mistakes, or injuries, of those, who have translated the history of his life and actions. In *Moses's* account of the conference between *Ephron, the children of Heth*, and this great prince, Gen. XXIII. concerning a burial place for *Sarah*, (which, in modern writings, would have been admired, and recommended, by essay-writers, as an inimitable piece of just eloquence, and address, on the part of *Abraham*) the children of *Heth* say—verse 6. *Hear us, my Lord, thou art a mighty prince, amongst us &c.* The margin of our *English* bible says—*prince of God*. But the *original* says—נשיא אלהים אתה—*Thou art a prince* (exalted delegate) of the *Elohim*—Add to this character, if you can, or if you dare.

WHAT is said above, of the *Abrahamick* covenant, may be applied to others, which pass under that name, where the contracting parties are not equal, or in some respect, independent on each other, and were prior  
to

to it, or such as followed<sup>a</sup>. For all these can be termed covenants, in a secondary sense, or sense of accommodation only, described, therefore, by *Tertul.* St. *Jerom.* &c. by the word *repromissiones*, & *repro-mittit*, as they were applications, or fresh grants, of the original promise to particular persons, who were admitted to a share of the covenant of God in Christ. This observation will not, perhaps, be easily admitted, however flagrant the truth of it may be, since it will, if allowed, weaken the foundation of many theological fabricks.

+ The system-makers generally begin with informing us, that there are two covenants; the first, of works, which was between *God* and *Adam*, at his creation: the second, of grace, between the same parties, upon the *fall*—But this is mere fiction. I have carefully looked over the history of the creation, and redemption of man, as set down in the book of *Genesis*, where nothing appears, upon these great occasions, and foundations, of all blessings, and grants, spiritual and temporal, but promises, and deliverances, on the part of God, without the least mention of any stipulation, on the part  
of

<sup>a</sup> The reader may have sufficient satisfaction herein by only reading what *Turretin* has said *De Fœdere Naturæ*.

of *Adam*. Upon his creation, he had nothing indeed to stake down, having received every thing he had, from the other supposed contracting party, and at the redemption, he was an absolute insolvent bankrupt, infinitely indebted, without being able to pay, or lay down, any thing.

If any should still insist, though without evidence, and against common sense, and true divinity, that *these* were properly called covenants, I have a right to ask, of which of these was that person the messenger, who is mentioned *Mal. III.* where it is said—*The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in.*

THE person, here described, cannot, I think, without blasphemy, be supposed to be the messenger of a man, or a mere man himself, as he had a temple of his own, and worshippers, who delighted in him. No other then can be meant here, than the *sent Jehovah*, or second person of the essence, appointed to this office, and freely engaging in that original covenant, which was made between the *Elohim*, in relation to the human race, before the world began.

As I would not willingly omit any thing, that, I apprehend, may be material in stating, and settling, this important point, concerning the true Christian covenant, I must put my reader in mind, that the Patriarchs, and eminent persons, mentioned in the old testament, are frequently to be viewed, under two characters. Part of their history is personal, terminating in themselves; and part, under an higher character, as personating, and representing, our Lord, in some of his offices, and the execution of the various parts of the original covenant. Notice has been taken already of *David*, as being one of these mixed characters. The same is observable, and true of *Abraham*: and this supposition cannot be charged with introducing any confusion, or uncertainty, but instead thereof, takes away all occasion, from infidels, of charging many texts with absurdities, and incredible assertions. At the same time, we have a safe guide to teach us how to distinguish these two characters, when any fact is asserted, under a common name, viz. the literal, and first sense, and application, can be true of one of them only. Thus in the case of *Abraham*, St. Paul tells the *Romans*, chap. IV. 16. that *Abraham* is the father of us all.



*all.* This could not be true of the patriarch, in a natural sense, according to the flesh. Neither was it true, that *Abraham* was the father of all believers, as there are many of great fame, and distinction, recorded prior to *Abraham*, in the XI. chapter to the *Hebrews*. We must, therefore, look higher for another *Abraham*, who is the real father of all the faithful, or Christian family, who hath opened the kingdom of heaven to all believers. To all others it will be shut, as to any covenant right of entrance, and no other person, but king Messiah, shall be able to open its everlasting doors. Thus, on the other side, when our Lord tells the *Jews*—*Before Abraham was, I am*, the substitute, or *Abraham*, the patriarch, must indisputably be understood. It is safe, and necessary, if we would do justice to characters, and give a consistent interpretation of the several parts of the sacred story, which relate to the transactions between God and *Abraham*, to keep our eye upon this distinction, marking without confusion, what belongs *personally* to the Principal, what to the Substitute, under the name *Abraham*.

To the proofs produced, and referred to, in the foregoing tract, for proving the doctrine

trine

## 110 THE CHRISTIAN PLAN.

trine of a covenant between the **ESSENCE**, and the Humanity of *Christ*, the reader is desired to add what he will find in *Zechariah* Ch. VI. 12, &c. This passage having not been duly considered, by many writers, and not sufficiently explained by any, that I have met with, I may be permitted, to transcribe it, in order to make a few observations upon it. The words are these—

*Thus speaketh THE LORD of Hosts, saying, behold THE MAN, whose name is THE BRANCH, and he shall grow out of his place, and he shall build the Temple of the LORD, even he shall build the TEMPLE OF THE LORD, he shall bear the glory, and shall sit, and rule, upon his throne, and he shall be a Priest upon his throne, and the COUNSEL OF PEACE shall be between them BOTH.*

THE following particulars are herein plainly declared, and established.

I. THAT there were two principal parties, concerned in the treaty, here referred to, from its being said, the counsel of peace was between them BOTH.

II. THAT the subject of this treaty, or consultation, was PEACE, called, therefore, the COUNSEL OF PEACE.

III. THE two parties are particularly pointed out, and described—One is styled THE LORD OF HOSTS, the other, THE MAN, whose name is THE BRANCH, who can be no other, than THE MAN CHRIST JESUS.

IV. THAT THE PEACE, here understood, was such <sup>a</sup> *emphatically*, in a sense, superior to all temporal blessings, under that name, and the same, I conceive, that was proclaimed to the shepherds, by a *multitude of the heavenly host*, who attended THE ANGEL, at the nativity of our Saviour, under the title of PEACE ON EARTH, and GOOD WILL TOWARDS MEN—For we know of no other peace, so worthy of the consultation of two Divine Persons, or that was distinguished by so solemn a promulgation.

V. THIS description must refer to different times, and manners, of completion,  
with

\* *Messias dicitur princeps pacis, & quidem pacis nunquam finienda, quæ longè alia à terrenâ & mundanâ, variis mutationibus obnoxia, & tandem cum ipso mundo transiturâ; quam differentiam utriusque pacis indicat Christus Joh. XIV—27. & Paulus Phil. IV—7.*

*Jacobi Altingii Schilo Lib. IV—Cap. XV.*

*Rursùm Esa. LVII—19, cum Eph. II—17. istic Deo vivificanti humilium spiritum & cor contritorum tribuitur creatio fructus laborum pacem, pacem proclamantium longinquo & propinquo: hinc Jesu refocillanti fatigatos & oneratos requie animarum tribuitur annunciatio læta pacis longinquis & propinquis. Potissima verò pax est, quâ conciliavit peccatores Deo, Col. I—20. ut peccata ipsis remittantur, 2 Cor. V—19, 20. &c.*

*Idem in loco jam citato.*

with respect to mankind, though with regard to the Deity, there is no past, or future, the decree, or council, being declared, and executed together, when the Christian system first began.

VI. WITH respect to mankind, the first and second advent of *Christ* are plainly alluded to: the first, by its being said, *he shall grow out of his place, viz. Bethlehem*, in the land of *Judah*, from whence he was to grow, and did arise, at the time of his nativity. At the same time, he built the temple of the Lord, by becoming incarnate, and assuming an human body, properly called, upon Divine Authority, the TEMPLE OF THE LORD. The Prophet indeed could not mean here the temple of *Jerusalem*, as the first had been built long before, and the second, *some time before*, our Lord's nativity. The body of our Lord, or real temple, was indeed alluded to, and typically described, by the first, and second, temple of *Jerusalem*, and the analogy between the type, and antitype, is very visible, upon comparing particulars. To mention a few only, the first temple might serve to represent that holy Thing, which was conceived by the Holy Ghost, that was furnished with all the richest treasures of wisdom,



wisdom, and knowledge, in which he performed all his offices upon earth. The second temple might allude to that second body, with which he was clothed upon, from heaven, at his ascension, wherein he was to appear again, when he should be *seen, at the last day, to come down from heaven, in like manner, as they had seen him go into heaven.* This was exhibited to his disciples, at the transfiguration, and it hath been supposed, that he appeared to the Patriarchs, in such a kind of body, as he is described by the evangelists, to have been arrayed with, upon the Mount, though it was not probably of so glorious, and dazzling, a Lustre, as will beam from him, when *he shall bear the glory, and shall sit, and rule, upon his throne,* when our faculties, and vision, shall be rendered strong enough to behold this glorious Sun of Righteousness, shining forth in all his Meridian glory. According to this sense, and interpretation, of the words, the glory of this house will far exceed any thing, in the former; by the presence of the Lord himself, and his train filling the temple. At its first resurrection, from the grave, it did not immediately appear with all its advantages; but it was very soon admitted to its triumphant state, where-

in we shall see it magnificent, beyond description, when our King, and Priest, will appear upon his throne, and his saints shall have glorified bodies, to attend upon him, and to *follow the Lamb, whithersoever he goeth*. The pomp, and dignity, of our great Lord, and Master, wherein he will appear, at this his second advent, is so circumstantially described, and corresponds so fully with the descriptions of his appearance, at the last day, as prefigured in types, and prophecies, that it cannot be mistaken by any serious enquirer. Let us once more view the description, now before us, and then speak our minds. *He shall appear in glory, sitting, and ruling, upon his throne*, and that in a most awful, judicial capacity. Dreadful would this consideration be, and the reflection insupportable, by sinful man, were we not assured, that the counsel, or decree, of peace will, at that time, be between the Lord of Hosts, and the man, whose name is THE BRANCH.

THE *Jews* have objected to that person's being the *Messiah*, who is asserted by Christians to be so, because it is confessed, that he never built a temple, as this prophecy expressly promises the true *Messiah* would do. Now the interpretation, here given, may,

may, I hope, satisfy such, as are not quite satisfied with the answer given by *Raymund of Martin's*, though that, I think, is full, and clear.

VARIOUS, and inconsistent, are the opinions of the *Jews*, upon this subject, in different ages; so that what is written upon another occasion, may be applied to this case—that their witnesses do not agree together. But it is evident from their *glosses*, and conjectures, that a third temple was expected, as foretold in their S.S. at, or about, the coming of the Messiah, though they do not agree about the particulars, or the nature, of it. The pains they have been at, to pervert, and obscure, the predictions, concerning this matter, plainly prove, that they were sensible what advantages their adversaries might draw from a real, and literal, completion of this prophecy, at the advent of the true Messiah. But some of them, by attempting to elude, have, though undesignedly, and ignorantly, borne testimony to the true interpretation. *Josephus* indeed, and the *Jews*, his contemporaries, have given us an account of a third material temple, made with hands, in order to prevent the Christian application of the prophecies, to the second temple, which

was rebuilding, and standing, in the days of *Haggai*, and *Zecchariah*, to which they peculiarly, and undoubtedly, belong. But the commentators, upon the *Talmud*, have declared, that the third temple would be of a spiritual nature, and *that* so emphatically, that the <sup>a</sup> very walls of it would be spiritual. Now supposing the truth of our interpretation here given, and that by this temple was meant our Lord's body, their interpretation, and declaration, is literally true: The sides, or walls, and every part of this temple being spiritual, without any rude perishable materials in the frame, and constitution, of it. My authority, for what I now set down, is subjoined, and the reader will find, in the same author, and place, a rabbinical confession of the two natures in Christ, from R. *Juda Bezaleel*—though he is so far from intending to assert such a doctrine, that he does not seem to be conscious, or aware, of the inferences, which must naturally follow, and be drawn, from his own words. He allows that the *Messiah* was to be, according to *Ezek. XXXVII. 25*—a King,

<sup>a</sup> *Prætered sanctuarium Dei, tempore Messiae erigendum, quod tertium vocat (R. Moses Alschech) totum quantum quantum est spirituale fore, nè quidem parietibus exceptis.*

Jac. Altingii SCHILO, *Lib. IV—Cap. XVII.*



King, and a Prince; or according to the gloss of R. Salom. *Cæsar & medius Cæsar, rex & secundarius ipsi*. My author observes, that some of the rabbies would interpret these two characters, of two persons, *David*, king of *Israel*, and the *Messiah*, who was likewise called *David*; but he replies, that the *Hebrew* writers, and interpreters themselves, particularly *Abrabanel*, expound these S.S. of *Ezek.* — where both characters are given, of one, and the same person, viz. the *Messiah*. R. Bezaleel *medium vel dimidium Cæsarem sanctum nuncupat; CAESAREM autem sanctum sanctorum; illum, dimidium nempe Cæsarem, Messiam fore asserit; hunc, Cæsarem ipsum, Messiah superiorem, adeoque IPSUMMET DEUM*. But adds the professor (*Altingius*) *Abrabanel titulum sancti sanctorum ipsi Messiae tributum agnoscit, in comment. in Daniel; and then he concludes thus, removenda proinde ista explicationis vitia, sicque reliquum erit Messiam simul regem, & principem fore, Cæsarem, & medium Cæsarem, sanctum sanctorum, & sanctum; habentem absolutum totius mundi imperium, ipsi, cum patre, qui idem cum ipso DEUS, essentiale, Col. Heb. habentem. Etiam limitatum in ecclesiam imperium, quod æconomicum, in scholis, appellatur, ipsi a patre*

*datum, Pf. II—6—seq. consentiente Talmude in fucca Cap. 5. cujus regni respectu patre minor est Joh. XIV—28. quomodo nec Talmudico huic effato, nec ejusdem expositioni a Bezaleele allatae, quisquam verorum Christianorum refragabitur.* This great man declares, we see, that no *true Christian* can refuse his assent to this doctrine, of the two natures in the *Messiah*, as here asserted—Such as are strangers to the character of *J. Altingius*, may be informed, that he was an eminent Professor at *Groningen*, and published his *SCHILO*, here referred to, and recommended, in the year 1650. He spent some time in *England*, where he lived in the esteem, and friendship, of *Dr. Reynolds*, Dean of *Christ Church*, and the celebrated *Dr. Pocock*, to whom he dedicates this valuable work, as a token of grateful return for their civilities, and favours, shewn him, during his stay here, and for a lasting memorial of *that* mutual regard, which they had for each other, as fellow-labourers in the same studies, and glorious pursuits.

VII. BY the COUNSEL of PEACE being BETWEEN them BOTH, may be understood, either the terms of that true original compact, between the contracting parties, as settled, and decreed, by, and between,  
them

them, before the foundation of the world, at the commencement, or on the first day, of Christianity—*God declaring the end from the beginning, and from ancient times, the things that are not yet done*—according to the prophet *Isaiah XLVI—10*. Or, it may signify the treaty itself, as it is contained in the holy S.S. the true Christian *Magna Charta*, which will be the rule of the final judgment, as it is now the rule of our faith and obedience. Such offenders (for in many things, we offend all) as may be the happy objects of divine Mercy, must plead that pardon, which will then be exhibited, lying between BOTH the CONTRACTING POWERS. The merits of *Christ* must be referred to, and pleaded, before man can be entitled to the benefit of them. I wish the despisers of this mercy would suffer this consideration to have a due and timely influence upon them, that they may accept it, and be thankful. Otherwise they must be cast into outer darkness, and delivered up to the grand accuser, and to endless torments. The proceedings of this tribunal are frequently described by the inspired writers, by those forms of process, and under those images, which are commonly observed, in the administration of human justice,

stice, and the several particulars, which will most nearly concern us, in a future state, are adumbrated in this, and represented analogically, that we may know as much as we can, or ought to know, in this present state, how we shall be dealt with, in another. The cherubim figured forth the manner, wherein the judge of the quick and dead shall appear, when he *shall bear the glory, and shall sit and rule upon his throne*, personally, and really, as he did typically, and in representation, upon the Mercy-seat, in the Holy of Holies. Moreover, as the high priest, in the place of that sacred exhibition, did, on the day of expiation, annually offer up incense, and sprinkled the blood of the lamb, towards the emblematical faces, by way of atonement for the sins of the people, and made intercession for them; so will our *Melchisedek*, or everlasting High Priest, in this last day of pardon and expiation, offer his merits and sufferings, in the behalf of his church, and faithful people, whom he hath purchased by his own most precious blood. This High Priest is indeed ever making intercession for us, and will more particularly at the last day, place himself, as it were, *between the living, and between the dead*, to divert



the Divine wrath, and to stop the progress of death and destruction. When the court is sitting, with a multitude of the heavenly host attending upon each side of, and *round about, the throne*, as they attended THE ANGEL, who brought the news of peace to the shepherds, upon our Lord's first advent and appearance in the flesh, *the Lamb's book of life*, Rev. X. will be opened, and such as shall be so happy, as to have their names written in this *little book*, will be brought before the judge, in the first place, as acts of mercy and benevolence are his first, and chief care and delight. These, when they shall have received the glorious EULGE, of *well done, thou good, and faithful servant*, will be conducted by angelic ministers, to those everlasting mansions of bliss, which the judge hath prepared for them, from the foundation of the world. Happy beyond expression, or conception, will they be, who shall be thus distinguished, and have a part, in this first summons to judgment, or first resurrection. The counsel of peace, being produced, and pleaded, will be an effectual bar, against any sentence of condemnation, and will set aside the force of every *satanical* indictment.

THE original word for *counsel* signifies *counsel, decree, deliberation, sentence*. The word is used *Is. XLVI—19*. where this original decree, ratified between the essence, and our eldest brother, seems to be plainly meant, and referred to, where we read,

*My counsel shall stand, and I will do all my pleasure, I have spoken it, I will also bring it to pass—I have purposed it, I will also do it.* There is a personal noun צַדִּיק likewise of the same family, and extract, which may deserve our notice, as it stands in *Isaiab IX—6*. and there rendered *counsellor*. As the prophets, when compared and placed in a proper point of view, mutually reflect light upon each other, and always unite in declaring, and manifesting forth, the glory and attributes of *Jehovah Elohim*, so here, a text in *Isaiab* will confirm, and, if I may so speak, irradiate this passage in *Zechariah*. This appellation of *counsellor* is ranked here, we see, with our *Lord's* high, and most distinguishing titles, and was given, I presume, on occasion of this COUNSEL OF PEACE, as we here understand the phrase. The LXX make an addition to this title of *counsellor*, by calling him *μεγαλης βουλης αγγελος*, *angel of the great counsel*. And as this text is cited from the

LXX.

LXX. with these additional words by *Clemens Alexand. Origen &c.* we may be allowed to give them a proper weight. But as I cannot expect that any comment, of great importance, will be admitted upon my bare authority, I shall support it by *that* of a very learned writer, who flourished about the beginning of the last century; who was as able a divine, and as well skilled in the original S.S. as has appeared in any age of the church: I mean the great critic *Glassius*, and that I may not be suspected of tampering with the evidence, or by any sinister construction, and unfair management, make him speak for me, the witness's own words shall be produced, as they came from him, and were published by him, in the year 1624. This celebrated author upon the word צַנִּי, *Consiliarius*, in his *Onomatol.* writes thus—

*Ita vocatur (sc. Christus) Esa. IX—6. LXX. vertunt συμβουλος. Aliam autem præmittunt appellationem, quæ in Hebræo non habetur, μεγάλης βουλῆς αγγελος, magni consilii angelus. Chaldæus cum præcedenti appellatione צַנִּי conjunxit, vertit enim mirificans consilium. Dicitur autem Christus Consiliarius—I.—propter sapientissimum salutis recuperandæ consilium & decretum, quod in Chri-*

sto Jesu ante tempora sæcularia dispositum fuit (2 Tim. I. 9.) II.—propter mirabile justitiæ & misericordiæ divinæ temperamentum, quod itidem ab æterno in Christo factum—III.—propter sanctissimum ejus officium, in quo Consilarii S.S. trinitatis augustissimi partes sedulò obiviit, omne Dei consilium sapienter manifestando—Joh. XV. 15. Rom. XVI. 25, 26. 2 Tim. I. 10. Patrisque cælestis mandata fideliter exequendo—Joh. XVII.

4. It is observable, that the personal noun, here translated *counsellor*, is a participle in *Benoni*, from the verb YaHaTZ, which, by the Vau, in the second order, shews, that the agent or action is in a state or course of operation, and here, I think, denotes that *this counsellor* is now, and always *counselling* this very peace, which will be his constant employment, so long as he retains this title. But in the word for peace, in this passage of *Zechariah*, the *Vau* is in the third order, which must denote, that the word is, in form, a participle passive, where the *Vau* signifies, that the *thing* or *action*, it relates to, hath been actually performed. So in the case before us, the *fiat* and *factum* went together, with respect to the Divine Persons, covenanting in THAT DAY; though with regard to mankind, it is still fulfilling.

And



And as this *peace* was granted, and actually obtained, by our Lord's stipulating for us, at this grand consultation, he is, in the highest sense, called THE COUNSELLOR, and is also properly invested with the high appellation of THE PRINCE OF PEACE. *Zechariah's* word for *counsel* is, in its simple, *nominal* state, without any *verbal* characteristic, *such* as the word for *counsellor* has—which deserves notice.

THE above passage in *Glassius*, may, I think, be pleaded as a case in point, and authoritatively confirming the exposition, here offered to the public. The reading of the LXX. as cited by *Clem. Orig. &c.* must likewise be allowed a proper weight, though not a divine authority. However as the *Heb. S.S.* and the LXX. seem to be put upon a level by <sup>a</sup>, or rather a preference and superiority given to the *Greek* version, by many divines, I beg leave to animadvert a little, upon that subject, as I am led to it, by following the course of my argument.

*Philo*

<sup>a</sup> The *Heb. S.S.* have been treated most injuriously, not to say, sacrilegiously, by profane men of two kinds—*viz.* Such as make them give place to a *Greek* translation, or which is surely as absurd, such as prefer a *Latin* version before them.

*Philo Judæus* says, that the LXX. version was made from a *Chaldee* version, or paraphrase—*transferri apud Ptolomæum exemplar Chaldaicum, tum vulgatum in mundo.*

*Origen*, in his comment upon *St. John*, cites this text of *Isaiab*, from the LXX—His name shall be called *Angel of the great Counsel*. This implies a plain approbation of this paraphrastical appellation, *viz.* that our Lord was *the Angel of the great Counsel*, though no citation can make a translation an original.

*Clemens* and *Origen*, being natives of *Alexandria*, were willing to reflect what credit they could, upon a work, which was likewise a native of, and received its being in, the same place. And although *Origen* understood the original *Hebrew*, yet he might think it proper (as it undoubtedly was) to refer such readers, as did not understand the *Hebrew*, to the *Greek* interpreters, for scriptural proofs, that being their own language, and, therefore, what they were best acquainted with. But the greater part, even of the *Alexandrian Jews* knew little, or nothing, of the *Hebrew*. For if such an author as *Philo* did not understand the sacred language (as *Dr. Mangey* says he did not)

not) the difuse of it, in that place, may be fupposed to be general, and that the *Hebrew* S.S. were foon obliged to give place to the *LXX.* tranflation. *Origen* indeed took care to learn the *Hebrew* tongue, and was curious enough to go into *Palestine* to perfect himfelf in it. *Huetius*, in his difsertations called *Origeniana*, prefixed to his edition of *Origen* 1679, tells us, from fufficient authorities, that this *Father*, having formed an intention of explaining the more obfcure parts of the S.S. by way of comment upon them, thought it neceffary to underftand the *Heb.* language. *Verum cum operam fuam abfque Hebraicæ linguæ notitiâ fruſtrâ conſumi intellexiſſet, id quoque ornamentum ad reliquas doctrinæ fuæ laudes adjunxit.*

*Philo* introduces his account, with ſaying that *Ptol. Philadelphus*, having a great opinion of their body of laws, τῆς νομοθεσίας ἡμῶν, thought of tranſlating them, out of the *Chaldee* language, into *Greek*. From this paſſage, *St. Jerom* obſerves (and obſerves rightly, in *Dr. Mangey's* <sup>a</sup> judgment) that by the *Chaldee* was meant the *Hebrew* language, called

<sup>a</sup> *Philo arbitratur linguam Hebræorum ipſam eſſe Chaldaicam, quia Abraham de Chaldæis fuerit. Hieron. cited by Dr. Mangey, in his notes upon Philo. Vol. II, p. 138.*

called *Chaldee*, saith the Father, Dr. *Mangey* approving, because *Abraham* was of the *Chaldæans*. Curious reasoning this! But such, as favour this account, must say, if they will be consistent, that *Hebrew* and *Chaldee* were used, as synonymous words, and described the same people and language. But *this*, I think, is not true of either. For though the *Hebrew* nation and language, might, among foreigners, and such as had but a distant, general knowledge of them, be comprehended under the same appellation, as considered under the same general district, or the ancient kingdom of *Assyria*, yet the *Hebrew* nation and language could not, without the greatest impropriety, be called the nation, or language, of the *Chaldæans*. This would be to denominate the whole from a small part, to confound, and make common, what was all along divinely separated, and kept distinct, and to predicate that, of a vast extensive empire, which was properly applied to a single province only. It seems, therefore, that by the word *Chaldee*, here used by *Philo*, can be meant only a *Chaldee* version or paraphrase. If so, it must follow, that the LXX. is a translation of a translation, or a paraphrase of a paraphrase.

But



But the <sup>a</sup> advocates for a preference of this version to all others, and for its coequality with the *Hebrew S.S.* may, perhaps, be less tenacious of this claim, if they would consider, that there was a more ancient *Greek* version, known to the world, long before. Besides, who can suppose, that *Philo*, who called himself a true son of *Abraham*, that very *Abram*, who had been persecuted by the idolatrous *Chaldæans*, for adhering to *Jehovah*, who must likewise have acknowledged, that those oracles, which were delivered to *Moses*, and transmitted down to posterity from him, written with the hand of God, in a pure and peculiarly divine language; who, I say, can suppose, that a person, descended from a progenitor, so mal-treated by the *Chaldæans*, and withal so well instructed in the history of the

I people

<sup>a</sup> Concerning the age of the LXX. version, and there being an older *Greek* version, Dr. *Mangey* writes thus, in his notes on *Philo*, Vol. II. P. 139.

*Probabilius verò hoc de Ptol. Lagi, quàm de Philadel. ex testimonio Hermippi, apud Laertium lib. V. qui docet Demetrium Phalereum nullâ apud Ptol. Philadel. valuisse gratiâ. Quin Aristæ liber, quo tota historia nititur (quoad inspirationem LXX. interpr. &c.) dudum suspectus a viris doctis, jam tandem explosus est. Haud difficile probatu videtur versionem aliquam Græcam Bibliorum utroque Ptolomæo esse antiquiorem.* And Dr. *Prideaux* says expressly, Part I. Book I. (speaking of the book of *Tobit*—There is a *Greek* version more ancient than this, viz. *Latin one*—For we find it made use of, by *Polycarp*, *Clem.* &c. Anno 612, before *Christ*.

people and church of God, should call the true *Hebrew* language, the *Chaldee*? After the *Jews* had been so long captives in *Babylon* and *Chaldæa*, the *Chaldee* dialect was indeed more familiar to them, than the true pure *Hebrew*; but their difference was effectually taught and preserved, by the *Hebrew* being read in their synagogues, as the original, every sabbath day, and the *Chaldee* used only as a translation, and paraphractical interpretation, for the better explanation of the text to <sup>a</sup> the common people. By this means indeed the *Chaldee*, or *Syriac*, became the general language of the *Jews*, in *Palestine*, and was certainly made use of, by our Saviour himself. But such  
usage

<sup>a</sup> So that the *Chaldee* paraphrase or translation became in a manner their bible, by being constantly read, as an authorized comment and exposition of that *Haphtara*, or portion of scripture, which was appointed for the day. *Chaldæa* was anciently one of the provinces of *Syria*, the inhabitants whereof were, therefore, called *Syrians*, which was the case of the Patriarch *Jacob*, in *Deut. XXVI. 5. A Syrian ready to perish was my father*,—as he came out of *Padan-Aram*: And so low as the days of *Cicero*, *Chaldæa* is comprehended under the district of *Syria*; for he says, *Divin. Lib. I. In Syriâ Chaldæi &c. cognitione astrorum—antecellunt*. So that all the provinces of the first great empire were comprized under the word *Syria*, or *Aram*, and the common commercial language, by the word *Aramitish*. Hence *Abraham*, *Jacob* &c. are called *Syrians*, though in a religious capacity, they were styled *Hebrews*, having a language of their own, for religious uses, which is contradistinguished, in so precise a manner, to the general *Aramitish* tongue.

usage did not make it true *Hebrew*, neither would it have been safe, at that time, so far to have usurped the incommunicable prerogative of that language, which was every way divine.

*Philo*, one may suppose, would not knowingly have been so unfaithful, and injurious to their founder and legislator, *Moses*, as he hath been called, and *that*, in a treatise, set forth to prove his dignity and excellence, superior to all others.

If it may be said, that *Philo* might make a mistake, in this matter, as he was not skilled in the Oriental languages; yet, if he was an honest man, and the *almost Christian*, which his admirers suppose him to have been, he would not have given sentence in a case, wherein he could not be a competent judge, and must equitably have thought, in such a situation, that the *Chaldee* language was no other, than what was taught and received as such, in his time.

THE inference from hence is obvious—  
That the language, from whence the LXX. <sup>7<sup>a</sup> or 8<sup>a</sup> par</sup> made their translation, was a *Chaldee* translation, or paraphrase, and by consequence, that the LXX. version was, in his judgment,

a paraphrastical translation of a paraphrastical translation.

IF what hath been observed, upon this occasion, concerning a *Greek* version, more ancient than the LXX. be true, the advocates for the antiquity, preference, and excellency of this version, above, and before, all other copies and exemplars of the inspired books of the Old Testament, will not find it easy to reconcile this fact with so high an opinion of their favourite copy, for which they claim the highest place and supreme dignity. Now we have seen partly the authorities, which support this opinion.

Not only *Philo*, but *Clem. Alex.* says expressly, from *Aristobulus*, in his first book, addressed to *Ptolomy Philometor*, that these laws, viz. *Moses's*, were translated before the age of *Demetrius*, who was Librarian to *Ptol. Philadel.* whose agent he was, in procuring that version, which goes under the name of the LXX. He says likewise, that this *former Greek* version was made, before the commencement of the *Persian* empire, and that *Plato* came by his knowledge from hence, and had hereby known the history of the *Hebrews*, the account of their coming out of *Egypt*, all the wonderful things, that are related of them, the conquests



conquests they made, and the narrative of their whole legislation and polity. He adds, that *Pythagoras* likewise took from hence many things and notions, which composed his doctrinal system. For what is *Plato*, says *Clemens*<sup>a</sup>, who was well acquainted with his writings, but *Moses*, speaking in the Greek, or *Attic* tongue? *τι γὰρ ἐστὶ Πλάτων, ἢ Μωσὴς ἀττικίζων* ;

BUT though we have produced Dr. *Prideaux*, as a witness against the extravagant admirers of the LXX, it must not be dissembled, though it is, on many accounts, to be lamented, that in another part of his *connection*, he is not consistent with himself,

## I 3

where

<sup>a</sup> *Clemens*, in *admon. ad gentes*, speaking of, and to *Plato*, says, I know your masters and teachers, though you would conceal them. You learn your geometry, of the *Egyptians*, your astronomy, of the *Babylonians* &c. and then adds—*νομους δὲ τὰς οὐοὶ ἀληθεὶς καὶ δοξαὶ τὴν τὰ θεῶν, παρ' αὐτῶν ἀφελῆσαι τῶν Εβραίων*. Vid. *Menagii* observ. in *Diog. Laertium*, Lib. III.

*Philostatus* writes, Lib. I. *Plato*, going into *Egypt*, intermixed with his own writings, many things, which he had there, from prophets and priests. *Origen*, Lib. VI. *contra Gelsum*, says—*Quæ divini in Phædro scripta sunt ab Hebræis esse opinatur, & hujus generis plura ex Moisaicis voluminibus esse translata alibi arguit*.

St. *Austin* was a favourer of the LXX. so far, as to say, that this was the *first*. But if St. *Ambrose* delivers what he writes, upon his authority, we know what weight it deserves. Dr. *Cave* seems to impute St. *Austin*'s great mistakes, in his *Enarrationes* in *Psalmos*, to his constantly following the LXX. version, and that piece abounds remarkably with imperfections and errors.

where he asserts, that the authority of there having been a *Greek* translation of the S.S. before *that* of the LXX. is as much a fiction, as the story of *Aristeas*. But whether this learned man's arguments be equally strong, and conclusive, in both places, must be submitted to the judgment of such, as will give themselves the trouble to peruse, and weigh them. To me, in the former part, they amount to the force of a demonstration, and in the latter, to be no more than bare conjectures, not to be supported. Why should it be thought a thing incredible, that there should be a translation of the *Hebrew* S.S. into *Greek*, before that of the LXX? Because, supposeth the doctor, there would then have been no occasion for another. This reasoning, at a proper distance of time, would conclude against any old *English* translations of the S.S. in the days of *Henry* 8th, *Q. Eliz.* &c. because the authorized version, now in use, was made under the reign of *James* 1st. As to the *Greek* philosophers borrowing many things from the Old Testament, this looks, the doctor thinks, like fiction. But why again? Because the light of reason, or else ancient traditions, might have led them to the saying of many things, especially

cially in *moral matters*, which accord with what is found in the writings of *Moses*; and if not, (which he thought might, in some part, I presume, be disputed) yet there were other ways of coming at them, without such a version. Converse with the *Jews* might suffice for it, and particular instruction from some of their learned men might be had, for this purpose; and such, *Clearchus* tells us, *Aristotle* had, from a learned *Jew*, in the lower *Asia*<sup>a</sup>.

THE attentive reader, who examines the citations, produced by me, upon this point, so fully proving that the most celebrated masters of liberal arts and sciences, the first teachers of useful learning, the principal philosophers of their respective ages,

I 4

borrowed

<sup>a</sup> Communication with the *Jews* must undoubtedly have been a means of letting some into many of their tenets and opinions. But such as were desirous of an insight into their vitals, and the interior frame of their constitution, especially persons of a philosophic turn of mind, and searchers after truth, and first principles, would probably desire some authentic records, whereupon, they might satisfy themselves, and their disciples. And it doth not seem to be any way inconsistent with the divine wisdom and goodness, to permit his book to be opened for the benefit of the humble enquirer, who might thereby make the power and dispensations of the supreme Being, more public, and thereby more admired. Besides, in a political view, the jealous and inquisitive *Chaldeans* and *Greeks* would insist probably upon a sight of the laws, by which the *Jews* were governed, for fear they might interfere with their own, or be any way dangerous to them.

borrowed their lectures, from the Holy Books; such reader, I say, will think it strange, that thieves should claim any original property in their stolen substance, and *boast, as though they had not received it*, or purloined it, from others. Stranger still it must appear, that any Christian professors, to whom, the possession of the original and indisputable records, and the only fountains of true wisdom and knowledge, belong, should be fond of claiming and supporting their right, by the writings, and upon the authorities, of arrogant usurpers, who, stripped of their borrowed plumage, would not be the objects of public veneration. But how happy are some learned men, and what extraordinary friends to revealed religion are they esteemed to be, when they discover that *Plato &c.* have said pretty near the same things, that are to be found in the inspired writings, seeming to think such testimony a confirmation of revealed truths, not considering how *Plato &c.* came by such knowledge, or how the S.S. can receive any additional authority from the opinions of men, as *such*, were they really the produce, as they are not, of the human understanding. These writers, therefore, are profaning, whilst they think (if  
they



they can think so) they are supporting, and even giving a sanction to, the word of God. Unhappy men! should they aim only at the praise of their fellow-mortals, or what may be more substantial and valuable, in the common estimation of things, but still temporary, as the reward of their superior merit and attainments.

BUT to proceed. *Irenæus*, and others have been frequently cited, by the idolaters of the LXX. in their defence, as some expressions may seem to imply, that these translators were inspired, as well as the first penmen of the Holy Books. I have not an intention of citing, and examining all those authors, who seem to build upon the fabulous, and therefore sandy, foundation of *Aristeas'* cells, and the miraculous agreement of the several interpreters, though separate, and in distinct apartments, when they executed this work. But as to *Irenæus*, whatever his expressions, as they are now produced and published, in his name, may be quoted to support, he does not seem to have thought the LXX. translation to be of Divine Authority, since a part of *Isaiab* IX—6. cited p. 363, in *Latin*, is a translation of the *Hebrew* original. Whereas, it is probable, the words of the LXX. or a  
*Latin*

*Latin* version of them, by his translator, would have been set down here, had that version been really esteemed by *Irenæus* to be an inspired work.

ENOUGH, I think, hath been said, to set the translation of the LXX. in a just point of view. It hath been very serviceable, in many respects; but whoever will compare many parts, with the original, will abhor the thought of advancing it to the character of the immediate work of God. Room will be found for improvements, as there will be, in the best human performances; and if redundancies and omissions may be called imperfections, many such are certainly chargeable upon this version. The errors, observable in the old *Greek* version, mentioned by Dr. *Prideaux*, and others, were probably the true reason for a new translation of the Pentateuch, by the LXX. when the *Chaldee* and *Greek* languages were more perfectly understood, as the same reason gave occasion for different translations of the bible into the *English* tongue. And as to a *Chaldee paraphrase*, there was surely one, very early, as that language was in use, probably soon after, or in, the days of *Moses*. The *Chaldee*, or *Syriac*, was the next of kin to the *Hebrew*, and their alphabets

phabets were much alike, as our learned countryman, *Ainsworth*, took occasion to observe from the promiscuous use of the *daleth* and *resh*, which could not have happened so frequently, had it not been from a similarity of letters, in the two languages. The passage in *Ainsworth* is too remarkable not to be set down, in his own words, as the reader may find them, in his *Annot.* on *Gen.* IV. under the word *Irad*.

“ THE *Hebrew* letters R. and D. are  
 “ made like one another, and often put  
 “ one for another, by the *Greek* translators,  
 “ and in the *Hebrew* text itself, as Rip-  
 “ hath, *Gen.* X. 3. is *Diphath* 1 *Chron.* I.  
 “ 6. Chamdan *Gen.* XXXVI. 26. is Cham-  
 “ ran 1 *Chron.* I. 141. Hadar *Gen.* XXX.  
 “ is Aadam 1 *Chron.* I. 50. Hadarezer  
 “ 1 *Chron.* XVIII. 3. is Hadadezer in  
 “ 2 *Sam.* VIII. 3. and sundry the like,  
 “ which shew that the *Hebrew* letters had  
 “ the same form and figure, of old, which  
 “ they have, at this day.” The people, or  
 church of GOD, being within the first great  
*Assyrian*, or *Babylonian*, empire, must, in  
 some degree, mix their languages, so as  
 to vary only, or chiefly, in their dialects,  
 which difference was more or less, as they  
 were more or less distant from the time of

the first penning of the S.S. and that intimacy and communication, which was interrupted, upon the departure of *Abraham* out of *Chaldæa*, who seems to have carried the purity of the *Hebrew* language away with him. It is certain, it abounded with more *Chaldaisms* afterwards, than before, as may be seen by comparing the *Pent.* with *Ezra*, *Daniel* &c. But this affinity of the languages is no proof of an identity, but the contrary. And this appears farther, from the alteration of *Sarai*, for *Sarah*, the former being her *Chaldee* name, the latter, *Hebrew*. Whereas, had they been the same, there would have been no occasion for a change, to intimate, and point out, the typical, and spiritual meaning, signified by the addition of the *b*, instead of the *i*, as it is the initial letter, and so, put for the *Hebrew* word for *people*, or *multitude*; added, for the same reason, by Divine Appointment, to the name *Abram*: So that what before might have the same sense, both in *Hebrew*, and *Chaldee*, and so, did constitute the proper name *Abram*, was, by the insertion of the *b*, limited to the *Hebrew* only, and made to denote this Patriarch's spiritual paternity, as an illustrious type and representative of Christ, the real father of all believers. So  
that,



that, in my opinion, this single argument would be sufficient to prove, that the *Hebrew* and *Chaldee* could not be mistaken for the same, by any writer, who knew them, or their usual sense and interpretation. The *Syriack*, indeed, or *Chaldee*, some time after the captivity, by being the common language of the *Hebrew* people, from a long disuse of their own tongue, was called *Hebrew*, as appears from the authority of inspired writers. But that they were carefully distinguished, before that time, appears likewise from Divine Authority. In 2 *Kings* XVIII. 26 &c. the distinction between the *Jewish*, and *Syrian*, tongue is marked so plainly, as must for ever distinguish them. There we find that the Biblical *Hebrew* word, for the *Syrian*, or *Chaldee*, signifies the <sup>a</sup> *Aramitish*, and that for *Hebrew*, <sup>b</sup> *Jewish*.

I SHOULD rest the merits of the cause, I have been pleading, upon what hath been already offered to my reader, did it not occur to me, that we have some Rabbinical men amongst us, who may be more attentive to what hath been said, by a great writer of their own.

IN

<sup>a</sup> הארמית from *Aram*, the first planter of the country.

<sup>b</sup> יהודית Judaicè.

IN *Voisin's* annotations upon the *Proœmium* of the *Pugio Fidei*, from whence I have taken a great part of what hath been said, upon the LXX. translation, R. *Azarias* observes, that the apostles and evangelists, who were *Jews*, and conversant in the land of *Israel*, when they cite any verse of scripture, cite it, in the then common language, *quæ erat Chaldaica, sive Syriaca, non Græcâ, quâ conscripserunt LXX. Sen. translationem suam, propter Græcos. Hinc illa nomina—*Barjona, Golgotha, Sabaktani, Hakeldama, Thalitha kumi, Maran ata. *Quòd si scruteris versus, qui differunt à S.S. &c. comperies ipsam eorum variationem sic esse in versione Græcâ. Quod tibi indicat LXX. interpretes transtulisse ex Chaldæâ editione &c. &c.* His concluding inference therefore is—*Itaque quum apud utrosque hos auctores (Chald. sc. & LXX.) easdem oculi nostri videant varias lectiones, constat LXX. non transtulisse, nisi ex Chaldaico exemplari, tum vulgato, inter Judæos.* It is farther to be noted, that this Rabbi's own word for *Chaldee*, or *Syriac*, signifies the *Aramitish*, or the language of *Aram*, which was the *Hebrew* name of *Syria*.

How the above strictures upon the LXX. may be received, in an age, that pays so superstitious

perstitious a regard to this translation, requires not a spirit of divination to foretel. But I am no way solicitous about the opinions of those, who can prefer a human translation to a Divine Original, an imperfect performance, before the work of God. It is not uncommon for the best men and things to suffer, by being extolled, beyond all due bounds and reason. The LXX. version is a very valuable treasure, and has served many great Christian purposes. The *Jews* were sensible of this, and therefore kept annually certain <sup>a</sup> days of humiliation, for having revealed so much to the Christians, who were hereby, they feared, furnished with arguments of irresistible force, against them. For many words are rendered, in such a true manner, where the translators apprehended no danger, that by a fair comparison and application, undeniable evidence and arguments, *ad homines*, may be, and have been, thence produced, for their confutation, and conviction. But we must not attempt to impress a Divine character upon a work, abounding with foul errors, and absurdities. We ought to give the

<sup>a</sup> Observed for three days, beginning *Dec.* 5. all which time, they tell us, that darkness covered the land, whereby, perhaps, they would signify a general deep mourning, or allegorical darkness.

the LXX. the honour due to them, which will be very great and sufficient, reserving to the *Hebrew* S.S. that incommunicable veneration, which is due to the language of the Holy Spirit, and the words of God.

As to my interpretation of the passage in *Zechariah*, which introduced these remarks, the candid and impartial reader must be left to judge of it, after he has fully and fairly compared it with others. And if the sense, here offered, be more consonant to the dignity of the Christian plan, more consistent with the principal parts thereof, and more to the glory of Him, whose name is the BRANCH, and the COUNSELLOR, than any of those, with great propriety of expression, called in a collection of poems, the *cold obscure*, and lifeless draughts, and expositions, which are commonly produced, I may hope for my reader's indulgence, at least, in setting before him so grand and interesting a scene, so delightful an opening, when *St. Stephen's* vision will be the real object of all the blessed; who shall *behold the heavens opened, and Jesus* sitting at the right hand of God.

AT this time, the terms of the first original covenant between the Elohim, and the Humanity in Christ, must be completely fulfilled,



fulfilled, and the people of God will be put into the possession of the promised inheritance, and those blessed *mansions*, which were prepared for them, from the foundation of the world. Then the COUNSEL of PEACE shall have its full effect; THAT GREAT COUNSEL, wherein THE ANGEL REDEEMER mediated our peace, and purchased it, at an infinite price, no less than *that* of his own most precious blood.

I would remark here, as I pass, that the great *Græcian* poet shews in many expressions, that he thought the scripture phrases were the most pertinent, and sublime he could find, by imitating and adopting them. So here, his, ΔΙΟΣ Δ' ΕΤΕΛΕΙ<sup>Α</sup>ΛΟ ΒΕΛΗ and his ΑΠΕΡ ΕΙΣΙ ΑΠΟΙΝΑ are, I conceive, phrases borrowed from the Divine History of this transaction. But as *Homer's* copy, with regard to strength and propriety, in the application, falls greatly short of the original, so he himself, as if in part of punishment, has suffered much, even in the best *English* translation of him: For there the offerings made to *Apollo*, by his priest, are called only *costly gifts*; so that the first and true *idea*, that of an immense price of redemption, is quite sunk. Neither is the translation of the other part full and just, as the reader will say, upon com-

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paring

paring them. Besides all this, what is trope and figure only, in the poet, is, in the Holy Writings, a reality, and literally true. The mercy is ἀπερος, boundless in degree and duration, extending to an infinite, or, what is the same to our conceptions, an indefinite, number of persons, who must have been eternally miserable, without it.

Coulon, who published his *Lexicon Homericum*, at Paris, in the year 1643, gives an explanation of ἀποινος, somewhat remarkable, and pertinent to our purpose here. Αποινος is, saith he, *quasi αΦονος, donum, quod pro redimendâ alicujus morte rependitur.*

Homer, we perceive, as well as Plato, Longinus &c. is obliged to the Holy Books, for his images and descriptions, as appears from many parts of his poem, which, for this reason, may so far be called Divine. And most of the best, and the most early *Classic* writers pick their choicest flowers, out of this garden. Would students read their works, with this reflection, and the application of this glass and comment, as they proceed in their studies, and in reading these authors, Classical learning would be placed in a just, and grand point of view, attracting, and commanding that general and high admiration, which, when employed in the service

service of true religion, it must always deserve. Most arts and sciences indeed, when traced to their original, and rightly cultivated, will conduct us to this source of all useful knowledge, and serve as keys to unlock those inexhaustible treasures of wisdom, which are contained in the inspired books. Thither, after all, we must go, for truth, and the true sublime, a specimen of which, being a prophetic description of our Lord's second advent, and therefore relative to that noble image, which we have been viewing, in *Zechariah*, may be pertinently here set down, as we find it 1 *Chron.* XXIX. and called the words of K. *David*;  
 —“Thine, O Lord, is the greatness, and  
 “the power, and the glory, and the victory,  
 “and the majesty; for all that is in the  
 “heaven, and the earth, is thine. Thine is  
 “the kingdom, O Lord, and thou art ex-  
 “alted, as head above all. Both riches  
 “and honour come of thee, and thou  
 “reignest over all, and in thine hand, is  
 “power and might, and in thine hand it  
 “is to make great, and to give strength  
 “unto all. Now, therefore, our God,  
 “we thank thee, and praise thy glorious  
 “name,—” will be the concluding, though  
 never ceasing, *chorus* of the redeemed.

HOWEVER my sentiments upon this subject may vary from those of other writers, yet if they shall appear to be founded upon the word of God, fairly interpreted, the opinion of *the great*, and *the many*, when *put into the balance*, and weighed in the scale of true reason, *will be found wanting*. I desire no farther countenance for any thing said by me, upon this point, than what the holy S.S. may give it, in the judgment of impartial believers, and attentive readers. But whoever will read the third chapter of *St. Paul's epistle to the Galatians*, with a due attention, and will consult the references, there marked, in the margin of our *English bible*, will form true conceptions, concerning the *Abrahamic covenant*. An *agreement* (which, in a sense of accommodation, may be termed a *covenant*) between God and *Abraham*, and his posterity, with regard to the land of *Canaan*, and other temporal blessings, was made, as mentioned Gen. XVII. And this covenant is called an *everlasting covenant*, in the same sense, that the land of *Canaan* is called an *everlasting possession*; namely, it was to last to the end of that *holam*, or *seculum*, which was called the *Mosaic dispensation*. But *no covenant*, in the proper sense of the word,



word, as signifying a stipulation between two equal, independent, contracting powers, was, or could be, made between God and *Abraham*, or any mere man. For this reason, *that* part of the promise, or engagement, which was *personal*, and had a spiritual, universal aspect, is attributed only to the *seed*, that was to issue from the loins of *Abraham*. This *seed* was promised, at the fall, renewed to *Abraham*, and upon other occasions, and at last particularly applied, and explained, by St. *Paul*, that no room might be left for doubting, or contradiction—*Gal. III. 16.* we read *to thy seed*, which, says the apostle, is Christ. Great care seems to have been taken, in the very beginning, to prevent any mistake, in this important point, that there might be no *personal* application of what was promised to the *seed* of *Abraham*, to the patriarch *Abraham* himself. For the repetition of this promise is made in the blessing, given to *Rebekah*, *Gen. XXIV. 60.* almost in the same words, as *Abraham* received it, *Gen. XXII.* In the 17th verse of this latter chapter, we read, *thy seed shall possess the gate of his enemies.* In the 60th verse of the former, it is written in our bible—*let thy seed possess the gate of those, that hate*

**THEM.** One would think, that the translator of the latter passage was a favourer of the doctrine of a *proper Abrahamic* covenant, and intended to take off the reader's eye, from viewing the promised *seed*, or Christ, by his giving a *plural* construction to the affixed pronoun *Vau*, and translating it *them*, instead of *him*, *singular*, as in the former passage, where, in the same situation, it is rightly rendered *his*. I think likewise that instead of *let thy seed &c.* it should be rendered, *thy seed shall possess the gate of those, that hate him*. 'The interl. version in *Arias Mont.* bible, has done justice, in this place, to the original, rendering the affixed pronoun (1) *ipsum*, *him*, the very seed, or person.

A FEW more observations upon the word *Berith* were intended to have been laid before the reader, had not persons of the greatest abilities, and masters of this kind of learning, settled the meaning of this word, as it stands single, or in syntax, to the satisfaction, I suppose, of all believers, who attend to what writers, on each side, have to say, and hear the whole evidence, before they give judgment. But, as there is room for inserting an additional support, which by connecting, may contribute to strengthen,  
the

the frame of the fabrick, already raised by eminent hands, however unable it may be deemed in, and by, itself, to bear any great weight, it may, I hope, without offence, be thrown in, amongst the other materials, which are collected, and applied to the same purpose.

It is well known that the LXX. translate *Berith*, by the word  $\Delta\iota\alpha\theta\eta\kappa\eta$ , but I have not met with any reason for this version, to shew what agreement there is between the given senses of the words, in their respective languages, or assigning what may be called the *communis terminus*, or distinctive idea, wherein they agree. So, for aught, that appears, they might have given *Berith*, any other construction. Now in order to justify the LXX. in this point, it is necessary to remind the reader first, that *Berith* signified the typical sacrifice, that was offered, in what is commonly called making a covenant, as well as the end, or design, of such covenant, as  $\aleph\omega\tau$  signified the sin, and offering for sin—Secondly, that in these sacrifices, the victim was divided into two equal parts, between which, the contracting parties passed, as a form, expressive of their consent to any contract, as much as putting a hand and seal is, at this time.

WHEN any thing of this kind was transacted between the God-man, and such as he graciously vouchsafed, under the old *Berith*, or Διαθήκη, to admit into his covenant, a flame of fire, which was the representative of the Deity, came down from heaven upon, and passed between, the parts, so divided, and consumed them, to signify the divine ratification and acceptance, and, upon some occasion, to denote, that the wrath of God would not consume the principal offenders, but would be satisfied, and stopped by these substitutes, which represented him, who was our satisfaction, and suffered for us. The reader, I believe, begins to anticipate the application. As the *Berith* was thus divided<sup>a</sup>, Διαθήκη was surely a very expressive word, to give the ideal meaning of

<sup>a</sup> What *Avenarius*, above cited, saith upon *this*, and the cognate, root, BaTHaR, sufficiently warrants and confirms, I think, what is here suggested—

ברית Fædus, pactum—*Habet affinitatem cum בתר divisit per medium, dimembravit. Nam fœdera olim fiebant ceremoniis feriend. seu mactandarum pecudum, & violatori imprecabantur ejusmodi exitium.*

בִּתְרִי Cultro vel securi divisit animalia in duas partes, hoc est, per medium eorum, ut solebat olim fieri in feriendis fœderibus &c. quæ videas.

It is observable that both these words consist of the same textual letters, there being only an easy transposition of the two radicals *Resh* and *Tau* in the latter. The *ו* is adventitious, and no part of the *radix*; but may, perhaps, give it here the sense of a verb in *Hiphil*.



of this tranſaction, the verb ſignifying to *place* the pieces, ſo divided, in two ſeparated parts. This will prove that the *Berith* was ſuch a ſacrifice, as has been ſuppoſed, though its principal, and firſt intended uſe was to be the form of a ſtipulation, or making a covenant. And as the great antitype, by himſelf, and his religion, was the purifier of his elect, who deſigned to ſave them, by purifying them, this form, together with others, of their admiſſion, might properly be called the terms of purification, and the great antitype himſelf be emphatically ſtiled the purifier. But, I think, with great ſubmiſſion, that the authors, or favourers of this interpretation might vary their manner of expreſſion, in one particular, more conſiſtently with their own hypotheſis, and inſtead of cutting off a purifier, i. e. ſlaying a victim, we might call it cutting in two, a ſacrifice. From *this* true  
 verſion

I take this occaſion of adding a remark of *Tertullian*, about the equal, or right diviſion, of the ſacrifice, which ſhews its importance, in the opinion of the ancient fathers of the church, and of its being a neceſſary and eſſential part of that inſtitution. His words are,

—*Reprobans ſacrificium fratris Cain ejus, qui, quod offerebat, non rectè dividebat. De Spectac.*

The LXX. confirm this interpretation, by calling this *diviſion* of the ſacrifice, which *Abraham*, by command, offered, διχοτομία.

version in *English*, the propriety of *that* in the LXX. clearly appears.

THE *Hebrew* S.S. give original ideas, when they speak of the great points, and concerning truths of religion, that believers may see the foundation and reason of what is written, and commanded ; which ideas, in some instances, it is impossible to preserve wholly in translations, for reasons too obvious, and too numerous to be here set down. And when the primary idea, which authorized the translation, ceases, or is taken away, the translation, founded thereon, may, in some cases ought to, vary. This may be observed, *Hebrews* IX. 20. where we read—*This is the blood of the testament, which God hath enjoined unto you*, which words are supposed to be cited from, and to allude to, *Exod.* XXIV. 8. the margin of our *English* bible referring us to that place. But the writer of this epistle changes the word  $\delta\iota\epsilon\theta\epsilon\tau\omicron$  used by the LXX. into  $\epsilon\upsilon\epsilon\lambda\epsilon\gamma\alpha\tau\omicron$ , rendered by us *enjoined*. The manner of making covenants, under the state of sacrifice, being abolished, and out of general use, the inspired penman adopts a verb, whose signification was more generally known, and therefore more easy to be understood by all nations.

FOR

FOR the same reason, I humbly apprehend, the word *ευτολη* began, about the same time, to take the place of *διαθηκη*, as a word of familiar and universal use. See St. *John's* 1 epist. chap. II. ver. 7, 8—2 epist. ver. 5. And our Lord himself saith, *John* XIII. 34. *A new commandment ευτολην I give unto you*, instead of *διαθηκην*—I have cut off, or made a new purifier, terms of purification, or covenant with you, was the usual phraseology for expressing this, under the state of sacrifice.

THE reason here assigned, for translating *Berith* by the word *διαθηκη*, will account for *διαθηκη* being applied, in a remote sense, to signify a testament or will, as *that* is a *disposition* and *division* of things, and is an authoritative declaration of the will of him, who makes it.

SHOULD it be asked, why St. *Paul* did not interpret *Aleim*, as well as *Melchisedek*, and *Salem*; although such questions are endless, and an account may be as well demanded, why man was not created with two wings, as well as two feet, yet a pertinent answer may be given to an impertinent question. The sense and promise intimated, and communicated, in the name *Melchisedek* and *Salem*, were not, as yet, determined, and fulfilled.

filled. For this reason, it might be thought expedient, to give the etymologies of these names, to strengthen the faith of believers, and assure them, that this prophetic, and typical description of our Lord, would be as certainly verified, at the proper time, as any other particular, relating to him, had been; that though his kingdom was at present a state chiefly of war and danger, and his subjects would be perpetually engaged with various, and implacable enemies, in their passage through the wilderness of this world, till they should be settled in the land of promise: yet it would surely come to pass, that he would appear to be, in the fullest sense, king of righteousness, and king of peace, of everlasting peace, and bring all his faithful followers into a place of rest, everlasting rest, where they should be *ever with the Lord*. This is that kingdom, promised to *David*, which shall not be shaken, when we shall behold *Melchisedek*, the king of righteousness and of peace, the *priest for ever*, who was likewise *the sacrifice*, as well as priest, the *Lamb slain from the foundation of the world*, whose happy friends shall *follow him, whithersoever he goeth*, and enjoy those mansions of bliss, which he hath procured, and prepared for them. The explanation,



nation, therefore, of these words was for a very great purpose, and design. It served as a proper theme, or text, from whence was drawn a noble exhortation to the new converts, to be steady and immoveable in the faith they had professed, since not only the undeniable performance of so many promises, but the plain meaning of these words, in their most obvious, natural, sense, when fairly rendered, was sufficient to persuade a sure dependance, that the faithful should, at the time of retribution, enter into the promised rest. The inference, pointed out to the *Hebrews*, in this part, by the inspired writer, is therefore pertinent, and cogent, by concluding thus—What hath been done, and is here suggested, must give believers *a strong consolation, and is an anchor of the soul, both sure and stedfast, and which entred into that within the veil, whither the forerunner is for us entred, even Jesus, made an high priest for ever, after the order of Melchisedek.* Hebrews VI. 18. &c.

Now it must be allowed, that there was not such a reason for giving the etymology of ALEIM, since the principal meaning of it had been sufficiently explained, and the ALE, in its several predicted senses, was finished,

nished, and compleated, without any part to come, at our Lord's resurrection. Eventual completions, by actions or sufferings, are much stronger and clearer interpreters of mystical words, than any human language or translation can be. Such as read the new testament, with attention, and the history of our Lord, to his rising from the dead, will want no farther explication of *Aleim*; even that single text of Gal. III. 8. is sufficient for this purpose.

FOR the farther satisfaction of curious enquirers, I will offer another reason, which might probably induce the inspired penman, to interpret *particularly* the name of *Melchisedek* and *Salem*. Hereby, he had an opportunity of giving the true mystical meaning of the name of the *holy city*, as well as of the *great king*, to whom it belonged, in a particular manner. The true sense of *Salem*, which is *peace*, or *reconciliation*, fixes the meaning of the name *Jerusalem*, beyond any reasonable cause of doubt, as *Salem* gives the leading idea, contained and exhibited in it. And the holy spirit certainly knew, that great pains would be taken, in after-times, by various artifices, and forgeries, to obscure the sense of *this*, as  
well

well as other names<sup>a</sup>, which, by being properly explained, would contribute greatly to illustrate and confirm many fundamental articles of the Christian religion. Why *more* are not explained by the same authority, becomes not an humble Christian to enquire. I am contented with what is written, and thankful for it. *Jerusalem* was called the *city of the great king*, principally, because he, who was emphatically such, would therein enter, during his abode upon earth, upon his kingly office, and display many acts of his regal power and glory, though unaccompanied with that external pomp, and pageantry, which temporal princes find necessary to secure the admiration and obedience of their subjects. In

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<sup>a</sup> What *Lightfoot* hath set down, upon this subject is worthy notice—

The first name of this city, says he, was *Shalem*, Gen. XIV. 18. Psalm LXXVI. 2. and it is still retained in the writing ירושלם, however it is read *Jerushalaim*. *The name of that place is Jehovah Ireh. Abraham called the place Ireh. Shem called it Shalem. Saith God, if I shall call it Ireh, it will displease Sem, the just. If I shall call it Shalem, it will displease Abraham, the just.* I will therefore put that name upon it, which was put upon it, by both—Ireh, Shalem, Jerusalem. *Berish. Rab.* and the *Glos.* adds—*We do not, therefore, put in Jod, between the letters Lamed and Mem, in the word Jerusalem, that the word Shalem may be retained.* The *Rabbies* of these days were something honefter men, we perceive, than their successors, and more scrupulous of altering, or adding, one jod to the word of God.

a temporal view, the king of *Assyria* claimed this imperial title, while that monarchy subsisted in its grandeur; and it was too high a character, to be assumed by any king of *Israel*, or *Judah*, considered barely as earthly princes, when we compare them with the great rulers of the earth, who at that time governed many provinces, and tributary princes. The king of *Jerusalem* therefore, to whom this sovereign exalted title could belong, and to whom alone it was due, was *king Messiah*, the king of kings, and Lord of Lords.

*Josephus* hath shamefully, and I fear wilfully, obscured the mystical and principal meaning of both these names. For the spirit of Anti-christ was then busy in obliterating the plain characters of the *Messiah*, and of all things that tended to explain the Christian scheme, (at that time unfolding, in a daily evolution, and course of events, which threatened the certain and speedy subversion of the *Jewish* state,) by certain evasive interpretations of the holy books, and the substitution of false history. Upon this plan, this celebrated writer tells us, that in the days of *Abraham*, the name of this city was *Solyra*, which *Homer*, some thought, had taken notice of—that the

I Barbarians



Barbarians were possessed of it, till *David* conquered it, who, after casting out the *Jebusites*, changed its name. Compare page 25. with page 1292—*Huds.* ed. But the design of the *Jewish* historian plainly appears, I conceive, in page 287—there he tells us—*In the time of Abraham, their progenitor, it was called Solyma, which name, as some assert (Φασιν τινες) was given by Homer;—As he says nothing to contradict, or discredit, this assertion, his assent may, I think, be inferred, and a willingness to establish such an opinion. What follows shall be set down in the historian's own words—*To γὰρ ἱερὸν τὰ Σολυμὰ κατὰ τὴν Εβραίωνων ὀνόμασε γλῶσσαν, ὃ ἐστὶν ἀσφάλεια— *In English, thus —* “ *For he named the temple (τὸ ἱερὸν) Solyma, which, in the Hebrew language, signifies security.*” The learned editor, in a long note upon this place, calls it *locus vexatissimus*. The reader may see there, what *Is. Vossius* hath said to justify the author. But the annotator is plainly, I think, not satisfied with it, by *turning his style*, and striking out the words τὸ γὰρ ἱερὸν &c. without assigning any particular reason for doing so. He only says, *verum vix est ut credam, verba illa esse a Josepho*. The Doctor was not willing to allow, that his author would

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assert

assert such absurdities. But since this passage stands, as part of his history, without any sufficient warrant to expunge it, it must follow, either that *Josephus* did not understand *Hebrew*, when he says that *ιερον* signifies *security*, in that language, or else, we must say, that the historian intended hereby to obscure the typical, or mystical meaning of the name *Jerusalem*, by giving a false account of the former part of it, and by being quite silent, about the latter, which truly signifies *peace*, which may be properly called a state of *security*, though *ιερον* signifies no such thing. I must observe, that it is not credible, from *Is. Vossius*'s reasoning, that *Josephus* could be ignorant, in the *Hebrew* language, though his brother *Philo*, who was an *Alexandrian*, so, *hellenistical Jew*, did not understand it, in the opinion of his editor, *Dr. Mangey*.

IN these reasonings, it is supposed, that *το ιερον*, *temple*, is the antecedent to the relative *ο*, in the latter part of the sentence : and this is supposed by *Sir. Roger L'Estrange*. His translation, which was compared with the *Greek*, by *Dr. Hudson*, is as follows—  
 “ For the word, *Hieron*, or *temple*, signifies, in the *Hebrew*, *security*, or a fortress.”—But I must confess, that *τα Σολυμια*  
 may

may be the antecedent to the relative *ο*, and the word *ονομα*, or something like it, be understood, to make out the grammar, and supply the ellipsis. And if any may be inclined to make a farther allowance, in favour of the historian, by supposing, with Dr. *Hudson*, that the words *το δε ιερον* were not *his*, but added to the text; by another hand, I shall not dispute the point. The construction of the passage will then be, he (*viz. Abraham*) named it *Solyma*, which, in the *Hebrew* language, signifies *security*. But it may be doubted, I think, whether this sense, and rendering, will set the veracity, and consistency of the historian, in a clearer light. For hereby, he must assert, that *Abraham*, who was a stranger, gave name to a place, which belonged to a *Canaanitish* prince, as *Josephus* calls *Melchisedek*; than which, hardly any thing can be conceived, more improbable, or absurd. And then, if he means by *security*, a *fortress*, or *fortification*, as Sir *Roger* renders *ασφαλεια*, it is not true, the word *Solyma*, or even *Salem*, having not that signification, in the *Hebrew* language. Ignorance, therefore, or some unjustifiable motive, must have been the cause of this confused narrative. *Josephus* was not willing, I presume, to

give the typical and true meaning of the name of the holy city, which might put him upon this method of obscuring and confounding it. At the same time, should he be called in question, for setting down this interpretation of *Solyma*, he might say, in his defence, however weak it might appear, that a word, something like *Solyma*, signified *peace*, and *peace* might be said to convey the idea of *security*. But hereby, I think, the evil intention of the writer is more manifested, and that he endeavours artfully to disguise the true reason for calling this city *Salem*, and to take off the Christian's eye, from viewing the typical sense, given by St. Paul—That *Jerusalem* was named *Solyma*, in the days of *Abraham*, seems to be *gratis dictum*. A similitude of names between *Hiero-Solyma*, and the *Solymæans*, or *Solyme*, their city, or country, mentioned by *Homer*, might probably be the foundation of this conjecture or assertion, insufficient as it is. But *Homer's* *Alēios* [Αληϊός] might be produced, in the present argument, as a much stronger support, and probable proof, of the sense of antiquity, and of traditionary evidence, in this case, than his mention of *Solyme*, or the *Solymæan* mountains, could be, for *Josephus*,



*sephus*, or the authorities, he built upon, to suppose that this place was *Jerusalem*. In support of the former conjecture, it may be alledged, that every letter of the ALE is contained in Ἀλνῖ, and the idea of a poor, pitiable, despised mortal, might properly be taken, and derived, from him, who, by undergoing the curse for human kind, was *such*, in the most extensive sense, and the highest degree. Whereas, the lat-

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<sup>a</sup> From the puzzle and uncertainty, observable in the best *Greek* lexicons, upon this word, it is evident to me, that it is not derived from a primitive, in that language, but adopted from another, the sense of whose root they were not perfectly acquainted with, though they had met with some traditionary, obscure part of it, as appears, in the application of it, by *Homer* &c. Whether λνῖον *seges*, or λεια *præda*, be the primitive, with the α priv. prefixed, is not agreed upon. So that there is, I think, an high probability, that the word αλνῖος is of *Hebrew* extract from ALE, (אלן) the termination only being added, to give it a *Græcian* dress and appearance. The sense in *Homer*, when it is applied to a man, or a particular kind of land, preserves the original idea, denoting a poor distressed man, or a barren country, which can support no cattle. Both these are under a kind of curse, as seemingly exempted from a participation of the general blessing of the creator. Many *Greek* words of the like nature may be produced, but it shall suffice, at present, to give one, from the learned *P. D. Huetius*—*Ex Alummim* (mentioned 2 Chron. II. 8.) *videtur prodisse Græcum κομμι, (unde Latin. Gummi, Anglorum Gum) quam vocem exoticam esse, non in Græciâ natam, observant grammatici. In comment. de Navig. Solomonis*—we may pronounce, upon as good reasons, that αλνῖος is no native of *Greece*, but an exotic word, derived as plainly from our ALE, as the other from *Alummim*.

ter supposition, about the *Solymæan* mountains, can never be admitted, unless we assert, that *Homer* was so ignorant in geography, as not to be acquainted with the countries about him, of which he wrote. For if *Neptune* was supposed by him, in his passage from *Ethiopia* to *Phæacia*, to descry *Ulysses* from the *Solymæan* mountains, as he was sailing home, he could never have done this, from *Jerusalem*, or the place, whereon it was built, so much land and sea intervening, since *Neptune* was no better than a poetical or philosophical God. And supposing him only a skilful mariner, or sensible traveller, he would never have gone so far, out of his way, as *Jerusalem* will appear to be, to any one, who will consult the ancient geography, and compare it, with the voyage of *Ulysses*. But where the *Jewish* historian follows his bible, he is right, and he speaks truth, when he says, that the *Jebusites* sprang from the *Canaanites*, and that they were in possession of the place, when *David* took it, who changed the name. The same historian tells us, that the founder of this city was called *Melchisedek*, who was a *Canaanitish* prince, that he was, in an eminent manner, a *just king*, as his name signifies, that he dedi-

cated the city to God, and gave it the name of *Jerusalem*, before called *Solyma* &c.

<sup>a</sup> There is an apparent inconsistency, and much confusion, in these accounts. How could a people, so consecrated, who had a temple (according to what he has related in the wars of the *Jews*) dedicated to God, by this *just king*, be such implacable enemies to the worshippers of the true God, as they were, in the time of *David*, who conquered it? What is become of the idolatry of the *Jebusites*, and the city of *Jebus*, here omitted? Upon perusing what is said, in the wars of the *Jews*, concerning *Melchisedek's* being the first priest, and building the temple &c. the learned *Bochart* would not forbear saying, that there were, herein as many <sup>b</sup> errors (*σφάλματα*) as words. Geog. Sacr. *Masius* upon *Joshua*,

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chap.

<sup>a</sup> The scholiast upon the word *Σολυμων*, *Hom. Odyss.* E. 283. says that the *Solyman* mountains were in *Pisidia*.

<sup>b</sup> I have a particular reason for laying before the reader, the very words of *Bochart*, with regard to one or two of the great *Sphalmata* of the *Jewish historian*, upon this subject.

*Melchisedechum asserit (Josephus) hominum omnium primum sacerdotem egisse, cum eum præcesserit Abel, annis circiter bis mille: & regnasse Hierosolymis, cum ex scripturâ constet urbem Salem, in quâ regnavit Melchisedek, fuisse in viâ, quâ itur valle Damasceni Sodomam: & templum extruxisse Deo, qui ante Solomonem nunquam habitaverat in domo.* *Bochart. Geog. Sacr. p. 775. ed. Cadomi.*

chap. X. *Cunæus* de Rep. Heb. lib. III.  
par. 2.

SINCE so great a name in the learned world, as *Bochart*, hath animadverted so freely, and severely upon the *Jewish* historian, for a piece of false history, in this part, I shall not, 'tis hoped, be charged with the odious guilt of an uncharitable, and indefensible censure, when I suspect, or accuse, *Josephus* of wilfully deviating from truth, in his giving such an account, as he has done, of *Jerusalem*, and the supposed founder of it. Whoever knowingly, and publicly, contradicts the inspired books, following other spurious stories, fetched from suspected, or, at best, human authorities, and, at the same time, is well acquainted with such inspired books, and acknowledges their divine authority, must be deemed a publisher and spreader, if not the author, of a notorious falsehood, and ought to be stigmatized, for setting up human, or diabolical inventions, in opposition to, and derogation of, the veracity of God, and for departing so far, not only from the principles of his religion, and the integrity of a faithful historian; but likewise from the character of an honest man, who may hope to be believed in his sayings and writings. *Josephus* must  
have



have known what is said of this place, and the inhabitants of it, in the S.S. that its ancient name was *Jebus*, and must have read in *Judges XIX.* &c. who the *Jebusites* were, as well as the new name *Jerusalem*, which was given it, as is intimated, I think, by *Josephus* himself, when *David* conquered it. From that time, it became the city of the great king, *the king of peace*, who was to reign there, and to whom, therefore, this new name had a plain, direct aspect, and of which event it was prophetic, according to the interpretation of the inspired author of the epistle to the *Hebrews*. Besides, *Josephus* must know, that upon a supposition of *Melchisedek's* being a real earthly sovereign, in the days of *Abraham*, he must have been a *Jebusite*, sprung from *Ham*, and so, king of *Jebus*, not *Jerusalem*, as it was called afterwards. What is here set down, proves, I think, that *Josephus* has, in this instance, given us a piece of false history, contrary to that account, and record, which then was before him, in his own possession, to the authority of which he owed, and professed, an indispensable assent and obedience.

As St. *Jerom* hath particularly considered some scriptures, which mention this city  
 &c.

¶c. it may be no disagreeable amusement to the reader, to peruse what so venerable an authority has delivered, upon this subject.

IN his comment upon Zephan. I. 11. he speaks thus—*Rectè autem Hierusalem, id est, ecclesia, quæ prius Jebus vocabatur, quæ dicitur conculcata. Quando conculcabatur a gentibus, & dæmonum ludibrium erat, dicta est Jebus, & postquam in eâ cæpit PAX habitare DOMINI & factus est in PACE locus ejus, nomen Hierusalem sortita est.*

UPON Zechariah IX. 9. where we read thus—*Rejoice greatly O daughter of Zion : shout O daughter of Jerusalem ; behold thy king cometh unto thee, he is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass—St. Jerom comments thus, hancce prophetiam evangelistæ scribunt esse completam, quando Dominus ingressus est Hierusalem, sedens super asinam & pullum asinæ, & puerorum, cum palmarum ramis, occurrit turba clamantium, benedictus, qui venit in nomine Domini, osanna in excelsis : & increpantibus Phariseis, cur non corriperet clamantes pueros, respondit, non legistis &c. Exultat ergo Sion, & jubilat Hierusalem, una atque eadem civitas, (Sion enim arx est Hierusalem) quia venit*

venit ei REX suus, qui omnium prophetarum vaticiniis <sup>a</sup> repromissus est, JUSTUS, & ipse SALVATOR, i. e. JESUS.

*Josephus* had seen the remarkable completion of these prophecies, and well knew, how far the interpretation of the name of their capital city might serve to illustrate the Christian evidence. He endeavoured, therefore, by all ways and arts, to obscure it, and, if possible, to place it out of sight, and all succeeding *Rabbies* have used as great art and industry to effect the same purpose. These men tell us, that <sup>b</sup> this name is a *dual*, and *they* point it, therefore, according to what they have invented, concerning this *number*, in the *Hebrew* language.

<sup>a</sup> This repromise supposes plainly, that there was *one* prior to any, that is mentioned by the prophets. All others were but copies, though authenticated copies, affixed to them, of the original grant, or the first Christian *magna charta*, ratified in the heavenly court, before all worlds. *Beza*, in his annotations upon Acts II. 39. says upon the word *επαγγελια*—*Vulg.* & *Erasmus* *repromissionem interpretantur*, *nescio quâ ratione adducti*—'Tis to be presumed that he did not know that *Tertull.* and *St. Jerom.* had given the same interpretation.

<sup>b</sup> In order to countenance this invention, we are told that this number was used in this word (which appears only from their vowel points) because the city of *Jerusalem* was divided into two parts, upper and lower, as though *this* would not have been known otherwise. But it appears from what hath been already said upon this point, that these men are not very consistent in what they say.

guage. So that after putting the point for *a* under the letter *l*, and a little *dot*, called *bbirek magnum*, under the letter *m*—they read the word *Jerushalaim*. This makes the name of the holy city quite another word, or rather no word at all. But the *Greek*, in the epistle to the *Hebrews*, preserves the true *Hebrew*, by giving only supplemental vowels, necessary for pronouncing the word *Salem*, thereby fixing a mark and proof of a blasphemous forgery, upon such as would alter the meaning of the name, by additions of their own invention. This may serve, as one example of the intended use of the vowel points.

HAVING now done justice, I hope, to my present argument; equity, I think, calls upon me, to assure my reader, that I do not intend, by the foregoing discourse, to take unto myself, the honour of being the apologist of any persons of superior learning and abilities, whose writings have given offence to some of the first order, who are the present governors of the pure and sound church of *England*. Such an officious vanity is, in my opinion, no way consistent with true Christian modesty. Many a good cause hath suffered by weak, and unskilful advocates, and the best, *that* of the Christi-  
an,



an, hath been hurt more by indiscreet friends, unequal to what they have undertaken, than by the strength, or stratagems of its most implacable foes. Let the Christian cause, therefore, stand upon its own immoveable foundation of prophets and apostles, the grand pillars of our faith and temple, and let the writings of its professors and defenders be approved, or rejected, as they are built hereupon, or are raised upon another foundation, of a constitution less firm and sure. Let each author be accountable for his own personal faults and errors, as no one ought to answer for the ignorance and indiscretion of volunteers, who will enter into the same service. Fair extracts should be made of exceptionable passages, and be impartially examined, and animadverted upon, when we sit in judgment, and are about to pass sentence, upon any literary performances. *By their own words, particular writers should be justified, and by their own words condemned.*

GREAT hopes were conceived, some time ago, that a late learned, and candid writer, would have stated, and answered the supposed errors of some late authors. But these supposed errors still remain unrefuted, and our superiors have hitherto given us no  
advice

advice, or direction, in these points. Hence, many will conclude, that the opinions, which these writers are charged with defending, are not of a dangerous nature or tendency, and some, perhaps, will infer, that the supposed errors are no errors at all, but unanswerable truths, built upon an immoveable foundation.

IRREPARABLE mischief has been done to the cause of Christ, by learned Christians, forming themselves into particular clans, under different leaders and denominations; not unlike the partisans among the schoolmen, in former times. The *Scotists*, *Thomists* &c. were as furious against each other, as they were, against the common enemy to them all, if not more so. It is needless to name the tribes, and their chiefs, who have distinguished themselves, in this church, in our own times. Though all these parties profess the same faith, and are united in the same bond of communion, a spirit of discord seems to be gone forth, and to threaten our common peace and security; But the unhappy community, and its members, where this great evil prevails, can have no reason to expect a better fate, than the authors and encouragers of such dissensions have generally met with; while men  
persons

persons are held in admiration, because of advantage, and while odious divisions and distinctions are continued, by some little minds, for the sake of monopolizing those honours and revenues, with which the spouse of Christ hath been endowed, by pious princes, and noble patrons, for the promotion and encouragement of true religion, and useful learning. However the dispensers of church revenues may act, in the corrupt *church of Rome*, the stewards of one, so pure, and reformed, as this, to which we belong, will never, I trust, behave so, in this matter, as to justify any invidious application of a passage, in one of Mr. *Pope's* Letters to Dr. *Swift*, where, some may think, he made too free a use of his license, in speaking of the causes of the decay of religion and trade. His words are these, Letter III.

“ THE church of *Rome*, I judge (from  
 “ many modern symptoms, as well as an-  
 “ cient prophecies) to be in a declining  
 “ condition; that of *England* will, in a short  
 “ time, be scarce able to maintain her own  
 “ family; so, churches sink, as generally,  
 “ as banks in *Europe*, and for the same  
 “ reason; that religion and trade, which  
 “ at first were open and free, have been  
 “ reduced

“ reduced into the management of companies, and roguery of directors.”

HE must have known the state and practices of his own church, when he wrote this ; but we must dissent, in behalf of the church of *England*. But should not the principal patrons, and trustees of these donations, continue to apply them to the noble uses, originally intended by the givers of them ; but should they, on the contrary, abuse and pervert the laudable design of them, by the gratification of private interests and attachments, our unhappy church would soon visibly decline, and lose its strength and beauty. All unfaithful stewards likewise, who may have been any way accessory, in reducing it, to such a state, will hereafter be called upon, to render a strict account of this great trust, according to the extent of their respective charges ; where much hath been given, there, much will be required, in this, as well as other instances. More heavy still, and desperate, will be the case of those, who, to carry on their selfish Anti-christian schemes, reject the services and assistance of the most able hands, and not only discountenance and discourage their labours, but industriously teach men not to hear such, as would shew  
 2 their



their brethren a more excellent way, pointing out the old paths. Nay farther, instead of hearing, men are exhorted to avoid; such friendly guides, and to hold them in as much detestation, as the first Heresiarchs were held in, by the primitive Christians. But to such I cannot help saying, *after the way, which they call heresy, I will worship the God of my fathers.* At the same time, a well-wisher to true Christianity must be, ought to be, grieved, when he observes, that the friends and favourers of the most unchristian doctrines, are notoriously the chief objects of publick esteem and applause. No superior merit, *in any respect*, hath hitherto appeared, to justify the giving a preference to *these*, above the *orthodox* professors of our holy religion, though endeavours may be used to make them contemptible, for being *such*, instead of their being regarded, or rewarded, here, as *good, and faithful servants.*

THE Superior Clergy, 'tis hoped, will withhold their approbation of such treatment, or rather express an abhorrence of it. By-standers must otherwise make some untoward inferences from observing a different conduct. And when that happens

to be the case, it may be feared, that the removal of our *candlestick* cannot be at a great distance. If men of integrity, candour, and sincerity, would, without partiality, and without hypocrisy, work jointly, in the same vineyard, bringing together the fruits of their industry, from whatever parts of it they may have been collected, and would cast them, as it were, into one common repository, for public use, every individual of this community would reap the advantage of such a disinterested common labour, and the spouse of Christ would soon appear in an amiable, and respectable light. But such an happy union and concurrence must not be expected, though the accomplishment of it should make a part of our daily prayers. The present dispositions, and the reigning prejudices, of mankind forbid such hopes, when the fundamental doctrines of Christianity are termed the whims and errors of Mr. *Hutchinson*.

BUT, what is still worse, these false accusers, and shameless defamers, of their brethren, have been fortunate enough, to meet with many Christians, called learned, and some, deemed orthodox, who are so infatuated, as to believe such senseless clamours,

mours, and vile slanders, without examining the books, which lie open to a general inspection, though so much depends upon the truth, or falshood, of these suggestions. A writer, who declares for us, and would be thought our friend, and ally, deserves surely civil treatment, and is to be applauded for the purity, and uprightness, of his intentions, however he may be disliked, and set aside, upon trial, for the weakness of his judgment. Should the authors, or abettors, of these artifices (contrived to undermine the articles of our faith) succeed, by representing the most clear, and strong defences of our religion, as the inventions of fanciful men; should many sober serious Christians hereby become the dupes of *Arians*, *Socinians*, and *Deists*, what the end of such seducers, and hinderers of God's word will be, is no pleasing consideration to a true Christian, who, by holding forth *the terrors of the Lord*, desires only to *persuade men*, and prevent their falling into the ever-burning pit of destruction. To conclude—All that I would ask of my fellow-labourers, and Christian brethren, for the sake of Christianity, and its true friends, is, that they will *quit them-*

*selves like men*, and Christians, by reading, and hearing, the whole evidence, before they assent, or dissent, in matters of such importance, always praying for the assistance of the Holy Spirit, that they may form a right judgment in all things.



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A P P E N D I X  
TO THE  
SECOND EDITION  
OF THE  
CHRISTIAN PLAN:

Written *Sept.* 17, 1754.

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## APPENDIX.

SOME time after this second edition of the Christian Plan &c. was sent to the press, I heard of a work, just published by Archdeacon *Sharp*, which had joined me to many learned heads, who had contradicted his former book, that, as *Nero* wished to do, he might destroy many, with one blow—well hoping, I presume, that the *Hutchinsonian* scheme might be weakened at the same time, and the heroic Doctor well rewarded for his notable service. A victory indeed over such an antagonist, as I am, cannot entitle a combatant to so much as an ovation. But if marking me out, as one of his opponents, may be serviceable to the Archdeacon, which may possibly be the case, in contracting friendships, without having any *selfish, lucrative design* (which is not intended here to be charged upon him) he has my free consent for so doing, since I was once much obliged to his Most Reverend Father. I have

M 4

been

been likewise happy in many conversations, with his good and learned brother<sup>a</sup>, whose table-talk only was so agreeable and instructive, that by hearing him, one evening, more benefit and pleasure might be received, than by reading a volume of certain authors, and those not the most contemptible, in the general opinion of mankind. But whatever views the Archdeacon may have, he must be satisfied, that he cannot have a rival in me, and he will not impute, I hope, the shortness of this reply, to any disrespect towards him. Had his work been published, in a reasonable time<sup>b</sup>, more might have been said, though, perhaps, the world will say, or think, that no two persons are considerable enough, to take up so much of the public attention, especially when there is nothing to keep up the ball of contention, but unnecessary repetitions. There is nothing, so material in this new book,

<sup>a</sup> He was Member, I think, for *Doncaster*.

<sup>b</sup> Should it be objected that the Archdeacon has taken more time, than is usually allowed in such cases, for his *review* and *defence*, he and his friends may say, that he has made the public, ample amends, by answering, and cutting to pieces, four or five antagonists, who are supposed to be readers of Mr. *Hutchinson's* books, at the same time, besides defending a dignified brother, who was attacked by one of the five, about 11 years ago. But the author of those objections thinks it will be time enough to reply to this part, 11 years hence, *viz.* in the year 1765.



book, if the judgment of some learned friends may be relied on, as to demand a new and long examination. I may, therefore, spare myself the trouble of such a one, especially as I have already trespassed too much, upon the reader's patience, by the additional pieces, contained in this second, and last volume.

IT shall suffice briefly to observe, that the case of *Abraham*, and his servant, and that, of the kings of *Babylon*, and *Judah*, remain in the same situation, and the argument from ΕΜΕΘΙΤΕΥΘΕΝ ΟΘΚΩ, &c. &c. &c. is no way hurt. But I am obliged to the Arch-deacon for inserting the additional interpretation of *Scapula*, *interposuit se, cum jurejurando*. I wish he had treated *Avenarius* and *Conr. Kircher*, with as much civility, as he has *Scapula*; but he deposes them, with as much ease, as *Bays* did the usurping kings of *Brentford*.

BUT who could suppose that the doctrine of an Antemundane oath, and covenant, could be rejected, or treated in a slighting manner, or that any scripture proof could be demanded by a person, who produces such a comment upon this text, with a seeming blame, at the same time, of another author, for omitting it? If the reader will

attend to the following particulars, plainly asserted, in this passage, viz. *Heb. VI. &c.* he must observe,

I. THAT two persons, described under two different characters, are undeniably herein mentioned by St. *Paul*, viz. God, ver. 13, and the person, who mediated, or became a mediator, by oath, ver. 17. For it is said in the former, ver. 13. *God* made promise, in the latter, he confirmed it, by oath; but upon the authority, and true construction, of the original, according to the interpretation of the word, by *Scapula*, produced by the Archdeacon, he<sup>a</sup> *interposed himself, with an oath*. Our translators say in the margin, he interposed himself *in an oath*.

II. A MEDIATOR implies two parties, at least, to be concerned; for *a mediator is not of one—but God is one*.

III. THE mediation, therefore, here spoken of, must suppose, that another was here understood, who could mediate with God; and yet it seems necessary to allow that he  
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<sup>a</sup> The divinity of our Lord is hereby incontestably proved, as the person, who acted the part of Mediator, ver. 17. was God, who gave the promise, in ver. 13.

The analysis of this verb is *to place between*, so that the person, here meant, placed HIMSELF *between*—what, or whom? Why surely between the wrath of God, and the unhappy objects of it.

was God himself, and the same person, first mentioned in ver. 13.

IV. DIFFICULT as this may seem to be explained, the interpretation is hereby become sure, and infallible, as there is, and never was, but one person, in whom, these opposite characters were, and are, united, viz. the God-man, *Christ Jesus*.

V. IF it be asked, when did this happen, or when was the mediatorial office first entered upon? I answer, that it must have been, before the fall, for many reasons. But it may suffice to observe, that *Adam's* ease and comfort, after he received sentence, could arise from nothing else, but such a promise to restore him, and his posterity, by such a mediator, and promise; and it could not happen afterwards, as no mere man could make a covenant, in the primary and proper sense of that word, with God (especially sinners, as all mankind were) since they had nothing of their own, to stake down, for the performance of their stipulation.

VI. THIS original contract, or covenant, therefore, I think, could be only between the Divinity, and humanity of Christ, and all others must be called so, in a sense of accommodation only, and could be only renewals, on admissions to the privileges, stipulated

pulated for, by Christ, in the original covenant.

THERE is a *Greek* word, which, I conceive, describes both these kinds of oaths, the Nishbang, and the Ale, which is *ορκωμοσις*, though it be used *Ezek. XVII. 18, 19*, for the Ale *only*, in the *LXX.* version; —But if this word be compounded of *ορκος* and *ομνυμι*, *ομνω*, or *ομνυω*, as *Trommius* lays down, and renders *ομνυμι* &c. thus, as the true version of Nishbang, it is sufficient proof, that the promissory oath is comprehended therein, as well as the execratory, and therefore he uses it *Gen. XXVI. 3.* for the oath, made to *Abraham*, which, if *Abraham*, the Patriarch be there meant, it must be a renewal of the original oath and covenant, in order to admit him, and his posterity, to the benefit of it; as it does not appear, to such as deny the original covenant, how they, or any, could be entitled to such a grant, any time between the fall, and the covenant, made, or renewed, with *Abraham*. And if there was no grant, prior to this, many Patriarchs, and good people, who lived before, would not have been entitled to the same promises and blessings.



THE execratory oath, or ale, is translated *ορκος* by the LXX. according to *Trommius*, for which he cites many texts, which the reader may see, in the author himself; so that *εμεσितενσεν ορκω* is fairly translated by *Scapula*, *interposuit se cum jurejurando*—in plain *English*, he *interposed himself*, with an oath, *i. e.* with an ALE, or oath of execration. And as both the kinds of oaths are here referred to, it is reasonable to suppose that these, or the promises, intended to be signified thereby, were the two immutable things, *viz.* the creation, and redemption, as I have observed elsewhere.

WHY may we not allow that the Christian covenant was made, before the world, when it is revealed, that the Christian church was established, before the foundation of the world? For it is said, *Ephes. I. 4. According as he hath chosen us, in him, before the foundation of the world &c.*

So that there was not only Christianity, but the Apostolical College, founded by Christ, before this system had any being, *ad extra*, and the first canons of the same were named, and appointed, by the founder himself, who hath been, ever since, and will always be, the friendly visitor and overseer of it.

As neither *Scapula*, nor *Trommius*, were *Hutchinsonians*, their authority, I hope, will have *due* weight; and I never heard that *Kircher*, or *Avenarius* were so, however *Noldius*, upon a particular occasion, or *Marius*, by falling into bad hands, may deserve that censure.

To the evidence already laid before the reader, I may be allowed to add the opinions of the ancients, and traditions of the first writers, as they must, I conceive, be received as a superstructure built upon this foundation. By these authorities, as collected and cited by a late author, we learn, that *Orcus*, or *Horci Filius*, were held to be deities, or persons, to whom divine honours, and the highest veneration, were paid. But their names plainly give us their true original meaning, and withal the realities pointed out, and signified, by them. *Opus* is the common name, which, we have seen, is the Hebrew ALE; and the son of this ALE, this *Oςυος*, *juris jurandi*, or execratory oath, is, as plainly, that person who was made a curse for us; and the eventual completion, by our Lord's assuming our nature, in order to perform this oath, proves the point, I think, to the satisfaction of any reasonable enquirer. The Son  
of

of the oath must be, according to the known idiom of the Hebrew tongue, what was produced by virtue of the oath, and owed its birth to it. What was conceived, or had its first being, by the original covenant, was born or existed, *ad extrà*, in the fulness of time. The difference between *Orcus* and *Horcus*, seems to lie only in the addition of the emphatic aspirate *H* in the latter, or may, possibly, point out the personal application. The precept of Σελς Ορκου, in the verses called the Golden Verses of *Pythagoras*, receives, I think, from this interpretation, an additional force and beauty. The learned author, to whom I am indebted for many hints upon this subject, after citing proper authorities for his remarks, is pleased to add, *Ubi Pluto, vel Orcus non ponitur pro Christo?* Pag. 476. The reader, I hope, will satisfy himself by consulting this Book<sup>b</sup>, where he will meet with much curious learning to amuse and instruct him.

THE *Chaldee* paraphrase upon 2 Sam. XXIII. 5. must, I conceive, refer to this  
ante-

<sup>b</sup> It is entitled, *Struchtmeyeri Theologia Mythica, five de Origine Tartari & Elysi*.—Hagæ-Comitum, apud Petrum de Hondy, 1753. I never heard that the author is a reader of Mr. *Hutchinson's* books. No one therefore need be afraid to look into him.

antemundane oath, as it is said there, according to the Latin version—*Plus est quam hæc domus mea ante Deum, quia juramentum æternum juravit mihi, quod esset regnum meum firmum, sicut firmi sunt ordines Beresith, & custoditum in sæculum quod veniet: nam omnes indigentiae meæ, & omnes petitiones meæ ante ipsum factæ sunt; ideo omne regnum contra ipsum amplius non firmabitur.* That by the *mibi* must be meant *our Lord*, is evident, I think, to a demonstration, from the oath being termed *juramentum æternum*, and by its reaching to the last day, when, and not before, the whole promise or prophecy was to be compleated, as appears from ver. 7. *In igne incendendo incendentur, cum apparuerit domus judicii magni* (words no way applicable to king David by any construction) *ut sedeat super solium judicii ad judicandum sæculum.*

I HAVE in the shortest, and clearest, manner, I could, given my sense of this important matter, and upon, I conceive, scripture authority. And if these things are so, the consequence, I think, must be, that it may not be safe, or prudent, to reject this doctrine, or to doubt, or speak slightly, of it. The doctrines, expressly taught in our Creeds, are not, many of them, to be found,  
*totidem*



*totidem verbis*, in the S. S. and some, perhaps, have not more countenance from them, than what hath been claimed, in the case before us. If Psalm II. and the other places, which have been referred to, are rightly interpreted of the antemundane oath and covenant, it should be considered in due time, whether such, as deny this point, will be allowed, at the last day, to plead the benefit of what was then covenanted for, in the behalf of fallen man.

IT may be suspected, and has been said, that our adversaries think to tire us out, by long tedious marches, and leading such, as will pursue them, through thorns and briers<sup>a</sup>. The inferior writers are ordered to teize on, and persevere, which, they think, is the surest stratagem, to leave them masters of the field.

As to my own part, I shall endeavour to apply the rest of that time, which God may be pleased to bestow on me, to more important purposes, than pursuing an enemy, who can add nothing to the fame, or glory, of any conqueror. But the gentle  
reader

<sup>a</sup> For this purpose the infidel disputant thinks to avail himself of an intricate kind of sophistry, and a dull dark narrative, designed, instead of informing a reader, to amuse and confound the understanding, by directing its eye to foreign and distant objects.

reader may perceive, that however subtle the adversary may be—

*We are not ignorant of his devices, or afraid of his power, since greater is he, that is in US, than he, that is in the world, or worldly men.*

BEFORE I conclude, I desire to return my thanks to the good Archdeacon, for that confession, which he hath made, of his faith, in this new book, which I had no right or intention to call upon him for. But such an example, if followed by others, whose faith, from their works or writings, may be suspected, would soon put an end to the *Hutchinsonian* dispute, when we may unite our strength and forces against *Deists*, and *Papists*, who are the most implacable enemies of the church of *England*.

THE Archdeacon will not apply personally to himself, I hope, some general strictures upon certain modern writers, as he is acknowledged to be a gentleman of great learning and probity.

MISCELLANEOUS  
REFLEXIONS

Arising from a PERUSAL

OF TWO

ESSAYS,

Lately PUBLISHED

By Mr. *SQUIRE*.

To which are Added,

REMARKS

On the HISTORICAL ACCOUNT of the  
LIFE of King *DAVID*.

The SECOND EDITION.





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MISCELLANEOUS  
REFLEXIONS,  
&c.

THE curious and learned part of this nation have, I doubt not, perused with pleasure, two ingenious essays, lately published by Mr. *Squire*, inasmuch as the subject of them has employed the pens, and commanded the attention, of the *Literati*, for many ages. The following observations are not intended to lessen the merit of these performances, or to detract from that fame, which the author has fairly acquired, by his learned attempt. I shall rather confirm many truths he would establish, and offer some little assistance, in strengthening such parts, as may seem at present unable to bear the weight, laid upon them; and I hope withal to add some suggestions, which may serve to vindicate and recommend the authority of the *Heavenly*

*Books.* The latter of these essays laid the foundation of the ensuing reflexions; and the former has been only occasionally under consideration, where the language and chronology of *Greece* have happened to meet, in the same point of view.

ENOUGH has been said, I think, by this learned writer, to prove the uncertainty at least, if not the manifest absurdity, of the *Newtonian* hypothesis, in this matter; and he will forgive me, I hope, if I pay not a much greater regard to the opinion, which he would recommend. <sup>a</sup> *Varro's* account and censure of the *Grecian* affairs, before the Olympiads, seem to have been founded upon reasons too strong to be overthrown; and the more they have been shaken by contradictory objections, issuing from different quarters, the more deeply have they taken root. At whatever period, letters were probably introduced into *Greece*, much time must be allowed for their growing to such a perfection, as to render them serviceable, in the way of recording regular entries

<sup>a</sup> *Varro*, in *Censorinus*, as quoted by Bishop *Stillingfleet*, *Orig. Sacrae*, distributes the history of *Greece* into three parts, reckoning two of them to be unknown and fabulous, and the true history to begin with the first Olympiad. *Diodorus* is likewise cited, in confirmation of this remark, by the learned Bishop, whom the reader would do well to peruse carefully, upon this subject.

entries of astronomical and historical *notabilia*, and the distinguishing actions, or *Æra's*, of the first states, or settlements, in it. The confusion and obscurity observable, and lamented, in their first accounts, very well agree with, and describe, the infancy of learning, in every limb and branch. Very tender indeed was it, upon its first production, scarcely reduced to any form, much less such a one, as was any way lasting, or likely to convey any history to distant ages. There may, and always ought to, be observed a constitutional difference between the works of God, and the inventions of men: the former step forth at once, all-perfect and beautiful, as the parent, from whom they spring; whereas the latter are quite rude and unshapen, at their birth; advancing, by slow degrees, to maturity, and gradually increasing in strength and beauty. This observation will be illustrated and confirmed, by comparing the text of our present *Hebrew* bible, with the antient characters of other languages, (so far as they appear) whose alphabets were probably formed, upon the report of this method of conveying ideas, first delivered by *Moses* to the *Jews*, from whence the several nations of the earth derived this art and contrivance

of making themselves, and their memorable transactions, known to posterity. *Cadmus* indeed is called the first inventor of letters, and is supposed to have brought them into *Greece*. But as it was a frequent practice to give life and kingdoms to inanimate beings, actions, and things, I may be allowed to conjecture, that as *KeDeM* (כֶּדֶם) signifies the east, no more was meant by this history, than that they received the invention of letters from that country, which was the true source of all arts and sciences, originally derived from the books and people of God. We have no probable, much less certain, authority to produce, whereby the use of letters may be proved to be more antient than the *Mosaic Tables*<sup>a</sup>. Before the

<sup>a</sup> It may be objected, that if the historical parts of the *Pentateuch* be set down in an exact chronological order, we may suppose, that letters were in use before the law was promulged; because we read *Exod. xvii. 14. And the Lord said unto Moses, write this for a memorial, in a Book, and rehearse it in the ears of Joshua &c.* Whereas what happened at Mount *Sinai*, is related in the sixth chapter of *Exodus*.

The original words (כְּתוּב סֵפֶר) by us translated *write*, and *book*, are by no means limited to the sense which they are now generally applied to, and understood in; and what follows plainly determines the proper construction, how they ought to be interpreted, in this passage. In order to obey the command, here enjoined *Moses*, he built an altar, and called the name of it *Yehova Nissi*, (יְהוָה נֹסִי) ver. 15. This was all the writing, and book, which he seemed to be acquainted with,



the delivery of these, the sacred books inform us, that the institution of festivals, and certain symbolical monuments and representations, were the methods, made use of, to convey, and perpetuate, the memory of great events, and were the august records of antiquity. I need not cite the patriarchal instances, which are read, and may be heard, every day, and we have no higher evidence, that can any way come into competition with it. Even prophane history itself serves to bear witness to this

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## account

or the people understood, agreeable to the practice, upon other occasions, when they erected monuments for memorials of remarkable events and transactions; and serves as good probable evidence, to prove that they did not, at that time, understand the art of transmitting any historical facts down to posterity, by what we call *books*, or *letters*. There are different words to express this particular manner of recording things, as the reader may find, by consulting *Isaiah* viii. 1. *Jeremiah* xxxvi. 17, 23. SePHeR (ספר) signifies any kind of record, of declaring, or numbering, and is therefore frequently applied, in this sense; but a derivative from GaLa, or GaLaL (גלה, גלל) is plainly the word, for what we now mean by a book, and is so used by the prophets, in the places here cited,—the *volume* or *Roll*. And perhaps HaMeGiLLA (המגילה) may point out the sacred volume, by way of eminence; as the prefix Ha stands before the noun, which may be well interpreted *revelation*, from GaLa *revelavit*.

The word (כתב) *Chatab*, may be, and is, used promiscuously, for the *ars incisoria*, *sculptoria*, and *scriptoria*. When this author reconsiders this point, he will, I think, be of opinion, that the *Egyptians*, &c. learnt the use of letters, as well as other arts, from Mo-

ses,

account of things. The whole story of *Egyptian* sculpture, and their hieroglyphical learning, confirm it, and plainly declare therein the usage of antiquity. There was probably but one language, so low as the time of *Joseph's* being in *Egypt*, or much later, with, perhaps, some little dialectical differences, insensibly introduced by small variations in the founding, and pronunciation, of words. *Joseph*, upon coming into *Egypt*, converses very freely and easily with all persons he met with, as did his brethren, when they came, as may be read in the scriptural-

*ses*, and the *Jews*; and not the *Jews*, &c. from them. There is enough said, I think, in the Pentateuch, to prove that most of the useful arts and sciences, were derived from the people of God.

There is just published at *Haerlem*, a work intitled *Annus Sæcularis Tertius Inventæ Typographiæ*; inscribed to our worthy *Metropolitan*, wherein the author has given us a chapter concerning the origin of letters. His observations, concerning the *Runic characters*, and *Chinese language*, as being rather signs and figures, than what we may call letters, is much to our present purpose, and I am willing to allow his assumption, in the following words:—" *Dicta sufficere arbitror ad vincendum attentum Lectorem, hunc vetustissimum morem fuisse aliquid Posteris memoriæ prodendi, nempe certis quibusdam Figuris & Signis suâ quæque significatione gaudentibus: Res Rebus, non verò Verbis exprimebantur & repræsentabantur.*"

The reader will do well likewise, to peruse what is said by Mr. *Johnson*, *Concerning the Revelation of Alphabetical Letters to Moses*; in his sermon, preached at the *Canterbury* school feast, and the preface before it. *Johnson's Sermons*, Vol. II.

scriptural-account of this matter. From whence we may fairly conclude, that the *Israelites* and *Egyptians*, at that time, spoke one common language. A strong objection indeed seems to lie against this supposition, from two passages in the book of Psalms, which, in one of the *English* translations, directly contradict and overthrow it. Mr. *Squire* has partly considered this objection, and partly answered it. But as it is capable of a full and satisfactory solution, by the easy and safe method of having recourse to the original, I shall supply herein, what has been omitted by Mr. *Squire*. *Psalms* lxxxi. 5. We read thus, in the new translation,—*This he ordained in Joseph for a testimony, when he went out, through the land of Egypt, where I heard a language, that I understood not.* And in *Psalms* cxiv. 1. We read of *a people of a strange language*<sup>a</sup>. The latter of the texts has no word in the original, any way signifying what we understand by *language*. MeHaM (מַעַם) LOHeZ, (לִוְיִי) translated by us, a people of a strange language, according to the LXX, should be translated a *barbarous people*, such as the *Jews* called all, but themselves.

<sup>a</sup> In the old version, *Psal.* cxiv. 1. They are called *strange people*.

selves.—So that we may dismiss this evidence, without farther trouble. The word translated *language*, in the former passage, is SePHaTH, (שפת) which, if translated *confession* (as explained in *the new account of the confusion*, which happened at *Babel*, and cited below) proves no more here, than it does there. And in my opinion, (which is always submitted to better judgment and correction) this interpretation best agrees with the probable meaning of both places. The Psalmist may be supposed to inform us, that *Joseph* was forced to dwell amongst a people, to whose *confession* of faith, or religion, he was a stranger; and which he did not understand. His being necessitated to associate with a nation of idolaters, whose way of worship he was, and desired to continue, a stranger to, might very properly be reckoned amongst his greatest hardships and distresses. But it is said farther, in the affecting narrative of what passed between *Joseph* and his brethren, that *Joseph spake unto his brethren, by an interpreter*<sup>a</sup>, which seems to have puzzled a very learned writer upon this passage, and drove him to a solution, by no means, I think, clear and satisfactory. He says, that this was not out  
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<sup>a</sup> New Account of the Confusion of Tongues, p. 24.



of necessity, but in disguise, pretending to be a stranger, from some other country, and not of their family, Gen. xlii. 23. This supposition seems to allow the thing denied, viz. That there were different languages in different countries, and that the brethren must know so much, otherwise they could not have been imposed upon, by a pretence which they must know to be without foundation. Had this great author had recourse to the original (in which he was skilled beyond any man perhaps of this age, or any other, since the Apostolical) he would have solved the difficulty, in another manner. The *English* version runs thus—*And they knew not that Joseph understood them, for he spake unto them by an interpreter.* The *Hebrew* literally translated, says—*And they knew not that Joseph heard or hearkened to them (SHaMaNG) (שמע) because HaMeLITS (המליץ) was between them.* The question then is, who was this HaMeLITS?—Not surely an interpreter, in our usual acceptation of that word, or one, who understood different languages, and was employed for that reason to convey the sense of two persons to each other, which could not be done by themselves, as strangers to each others language. The business of

HaMeLITS was of a different nature; he was a mediator, a softener, and favourable reporter of what they said: he was, as it were, a *Communis Terminus*, between this great officer, and the poor petitioners, to present the petition, and deliver the commands of the prime minister, whilst he chose to appear in that character, and conceal his relation to them. And it is highly agreeable to the state and dignity of the character, he was then invested with, to suppose that this was the usual method of transacting business of this nature, though he might sometimes condescend, for particular reasons, and satisfaction, in a matter of great importance, or curiosity, to ask such questions himself, wherein he wanted a more particular and immediate answer. But the very word, here used, fixes the meaning, beyond all reasonable doubt. The generality of lexicographers, it must be confessed, favour, and authorize, the vulgar sense, though they are obliged to use great violence to extract it from the root, which they produce for this purpose. They derive this noun from the verb LUTS (לִּוּץ) (which is placed in the margin of the *Hebrew* bible likewise) whose original sense is to deride, delude, speak like an orator, and likewise,

likewise, say they, to interpret—Hence they fetch the noun MeLITS, (מליץ) which, say they, signifies a derider, sneerer, likewise an interpreter and orator, who delivers the words of another, says *Buxtorf*, in a different sound,—inasmuch as the person, who uses a *strange* language, is, as it were, an *irrisor*. This kind of commenting was far from giving me satisfaction, and put me upon a farther search after a derivation more rational, and grammatical. I did not wander long, before I found what I wanted, and had no occasion to rest and depend upon uncertain, unsupported conjecture only. The verb MaLaTS (מליץ) appeared, and fully resolved all doubts, by laying a full claim, and making out an incontestable right, to this derivative, which has been so long, and so unjustly given to another parent. This verb signifies to assuage, render placid, sweeten, or soften, from whence the *Greek* μελιζω, and *Coccejus* guesses that MeLITS, (מליץ) an interpreter, may possibly be derived from hence. *Marius de Calasio* gives likewise an hint to the same purpose, as may be seen, upon consulting him, upon this verb. Here then is opened a clear way to come at the full ideal meaning of this word, and thereby

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of this text, without torturing and straining a verb, to accommodate it to a sense quite foreign to its usual and known interpretation. The noun MeLITS (מליץ) is formed regularly from MaLaTS, (מלץ) and the construction of it, when translated mediator μεσίτης, quite agreeable to the given interpretation of the verb. It is the office of the mediator, we know, to soften, to pacify, upon occasion, to reconcile and sweeten, especially when a superior may be soured by any affront or injury done or offered to him. Wherefore I have, I think, sufficient authority to change the word interpreter, in this verse, for that of mediator, and then every thing will be consistent. Besides, I may be allowed, I hope, to suppose, that this history was an allegorical, prophetic description of what was to happen to another *Joseph*,—*who was sold by his brethren*, and was thereby a most providential instrument, or rather efficient cause, of their preservation,—who, in his human nature, is set over the *household of God*, sitting at his right-hand, and continually making intercession for us. Between the high offended Majesty of heaven, and the ungrateful offenders, brethren according to the flesh, a mediator was quite necessary. The  
mediator,



mediator, in the first instance, most aptly figured what was to be done, and what was compleated and fulfilled, in the latter, whose constant employment it is to mediate for his brethren, and graciously to apply the exaltation of the human nature to its principal and first intended use,—to pacify and reconcile us to the divine. It may not be amiss likewise to observe upon the word HaMeLITS, (המליץ) that where the prefix emphatical Ha (ה) is used before verbal nouns, as in this case, our particular attention seems thereby demanded, and the noun is generally separated from common use, in order to distinguish, and point out, some eminent person, thing, or action. The reader, I hope, will forgive me, if I lay before him another passage of scripture, where the same word (though without the prefix, or demonstrative Ha) is translated likewise by the word *interpreter*, but would, in my opinion, more properly, and consistently with the sense and meaning of the place, bear the construction, here contended for. The scripture, I mean is *Job xxxiii. 23*. After an enumeration of various punishments, which are due to, and often inflicted upon, sinful men, these words follow.—*If there be a messenger*

*messenger with him, an INTERPRETER* MeLITS, (מליץ) &c. The words of this passage, literally translated, run thus,—*If there shall be above, or over him (in the way of protector and defender) the angel mediator, one among a thousand, to shew unto man his uprightness,—then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom.* If we read *mediator*, instead of *interpreter*, this passage will appear to be one consistent prediction, and declaration, of the divine will and scheme of providence, in restoring fallen wicked man, by the merits and intercession of a redeemer, and mediator, by his vicarious sufferings, and perfect uprightness<sup>a</sup>. If the *Ha* be wanting here to direct us to this great person, the description of him, in the next words, *one among a thousand*, seems to be particularly set forth. This very peculiar phrase occurs, I think, but in one other scripture of the Old Testament, viz. Chap. ix. ver. 3. of this very book of *Job*. In both places, the word for thousand, is used indeterminately, and as in the plural, it signifies princes or rulers, as well as thousands, it may very well carry that

<sup>a</sup> Vid. Alberti Scultens Notas in Loc. Ad verum & unicum mediatorem, five angelum foederis referri debet.

that meaning here. A principal person, or ruler, is confessedly pointed out, by this expression; and none so great, or so likely, can be here supposed, as this high personage, who was eminently *one among a thousand*. The words in *Mat. xi. v. 6.*—applied from <sup>a</sup> *Micah v. v. 2.* seem to allude to this descriptive appellation of the Messiah,—*One among the thousands*, or princes, of Judah, *who was not the least*, that is, who was the greatest of all,—*whose goings forth* (in the magnificent description of the prophet) *have been from old, from everlasting*. I must observe farther, that if the words—*he cannot answer him one of a thousand*, be rendered interrogatively, as they should be, in many places (where the same <sup>b</sup> adverb is used as here) and ought, I conceive, in this, they plainly speak the sense we would fix upon, which is the most noble they can bear, as will appear upon trial.—*If he will contend with him, shall not he, who is called*, by way of eminent distinction, *one among a thousand*, <sup>c</sup> *answer him*,—and plead the cause in behalf of mankind?

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<sup>a</sup> See these places compared by *Lightfoot*, Vol. I. p. 440. and *Pocock* in his comment on *Micah*.

<sup>b</sup> See *Masleff's Grammar* de Adverbiis affirm.

<sup>c</sup> The original word for answering, favours the same meaning, as it signifies the answering, or speech of one

ALTHOUGH the honour, and, perhaps, certain construction of the sacred books, seems greatly to depend upon proving the antiquity of the language, wherein they were wrote, and come down to us; yet it has happened unfortunately now and then, that learned men have (perhaps inadvertently) depreciated them, in this instance, by making other sister-languages, (as they are called) coæval with that, wherein the Old Testament was originally penned. It is not my business, or any way necessary, to repeat what hath been said by a multitude of writers upon this subject. But I cannot well avoid taking notice of what has been laid down by a very learned professor in one of our Universities, in favour of the *Arabic* language, as he goes much higher, than any author I have met with, in his claim of its antiquity. In the main part of his inauguration speech, this worthy gentleman spoke like an orator, in the best sense of that word, as every reader must acknowledge, who has perused this beautiful composition; but here he must be understood to speak (in the sense of the word put on it,

who is, or has been, in great affliction and distress; highly pertinent, therefore, to describe that person, who was to answer for man, by the merit of his bitter passion and death.



it, by *Buxtorf*) as an irrifor. But, I hope, he will not infift upon this point, for the fake of maintaining a wild hypothefis, when he confiders, that he may hereby leffen the credit of his Bible, and raife the character of the Alcoran, in one refpect, above it: He is too good; and too learned a man, I think, to carry matters fo far. I am near enough to him, to fay this of him, and admire him. After I have faid this, he will pardon my prefent expoftulation, and take in good part, what is intended as an wholefome ftricture, efteeming it to be rather the correction of a friend, than the wound of an enemy.

THE learned Profeflor <sup>a</sup> fubfcribes to the faith of *Ebn Shobna*, the hiftorian, and *Abulfeda*, who have afferted, that *Yarabus*, the fon of *Kabtân*, was the father of the *Arabian* language and people. And if he be the fame (which fuppoftion the Profeffor feems by this citation to countenance)

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<sup>a</sup> Vid. Orat. Habit. Oxonii a *Thoma Hunt*, de Antiq. &c. Ling. Arab. Nam fi *Arabas* doctiores (*Ebn-Shobna* fc. & *Abulfeda*) de fuâ linguâ loquentes (quod ab *Arabifmi* ftudiolis fieri oportet) confulamur, videbimus eos prima illius incunabula ad quendam *Yarabuni Kabtâni* filium referre, nomenque tam dialecti, quàm patriæ, ab eo repetere. Qui fi idem fit, ut ipfi volunt; cum *Yareabbo*, *Yoktani* filio, *Gen. x. 26.* memorato, erit a *Shemo* ipfo, qui confufioni *Babylonicæ* interfuit, quintus, &c. p. 4.

with *Yareabbo*, the son of *Yoktan*, mentioned *Gen.* x. 26. he will be the fifth from *Shem*, who was present, when the confusion happened at *Babel*. From this fountain he derives the *Arabian* name, and seemingly rejoices in the discovery, with great pleasure and credulity. “ Behold, says he, <sup>a</sup> the  
 “ history of the *Arabian* language. It  
 “ arose, as you have seen (from the above-  
 cited evidence) “ together with its sisters,  
 “ from that common eastern mother, which  
 “ owed its birth to the *Babylonian* confu-  
 “ sion,” *i. e.* *Confusion of tongues, that hap-*  
*pened at Babel*, “ named from *Yarabus*,  
 “ who was the fifth from *Shem*, the son of  
 “ *Noah*, reformed by *Ismael*, consecrated  
 “ to the *Islamitish* superstition, by *Moham-*  
 “ *med*, &c.”

I CANNOT suppose that the Professor intended to banter his audience, upon this occasion, or that he entertained so mean an opinion of their learning, as to suppose they would swallow so silly, so absurd a tale. He owed more to their generosity, and the  
 opinion

<sup>a</sup> En vobis, *Academici*, linguæ *Arabicæ* historiam, brevi, quâ licuit, quamque tempus patitur, tabellâ depictam! Orta est, ut vidistis, unâ cum sororibus, ex communi illâ matre *Orientali*, quæ confusione *Babylonicæ* debuit originem: nominata ab *Yarabo*, qui a *Shemo* ipso, *Noachi* filio, fuit quintus; reformata ab *Ismaele*; consecrata superstitioni *Islamaticæ*, à *Mohammede*, &c. *ibid.* p. 10.

opinion they had declared of his abilities, than to make such a return for their favour, the first time he appeared in that chair, wherein they had so honourably, and deservedly, placed him. And yet it can hardly be supposed, that he could be in earnest, in this matter, when we consider the learning and judgment of the man: We must then (to speak as softly as we can) suppose him to be influenced by too common a passion, and weakness, incident to the greatest minds,——a desire of exalting, and dignifying his subject, at the expence and prejudice of others, without duly attending to, or weighing the pernicious consequences that might follow, or be drawn from this undue preference and antiquity bestowed upon the language, of which he was professor, and of which, therefore, he thought himself obliged to say every thing, that could possibly recommend it to the world, and give it a title to the first place in their esteem. But if we examine this claim a little more particularly, it may be said, that there is not so much as a similitude of names, much less a concurrence of circumstances, to defend this whimsical derivation. The person, here called *Yarabus*, is, in the *English Bible* named *Jerab*. In the origi-

nal, there are only these three letters in the name IRH, (יִרְה) or CH. The e and a are added, according to the Masoretical reading. One would hardly think it possible for the most dextrous, or able artist at this sport, to have forced this name *Jerah* into this service. One single R has exposed him to this violence, when he might have expected to have been as undisturbed as any of his brethren, or ancestors. But what makes this matter worse, is—The Professor herein runs quite counter to his Bible, wherein he might have found, and must have seen, the proper name of, and for, these people עִצְ. But that did by no means favour his scheme, or comport with the establishment of so ancient a descent. HaRaBI (עֲרַבִי) is the scriptural name of these people, derived from a verb, which signifies to mix, as these people were originally a mixed people, composed of various and barbarous colonies, of whom the principal part sprung from *Ishmael*,—a savage race, without letters, religion, and almost humanity,——*perfect rapparees*, in all ages, according to the prediction, <sup>a</sup>——*He will be a wild man, his hand will be against*

<sup>a</sup> See Dr. Jackson, and Dr. Delany, concerning the predictions relating to *Ishmael*. Rev. examined with Gander.



against every man, and every man's hand against him,——Gen. xvi. 12. There is a full, and, to me, a satisfactory account of these people, and their language, in *the new account of the confusion of tongues*, written by the late Mr. *Hutchinson*. I wish the learned would consider what is offered in that treatise. If the author be mistaken, let the reasons be produced to convince the world, that he is so. Let every thing and opinion be fairly and thoroughly examined, that what is proved to be good, may be held fast, what otherwise, let go. There is no occasion, and it is highly unserviceable to the Christian cause, for men to form themselves into sects, in defence of opinions, which all should, and many probably would, be willing to embrace, when supported and explained by proper arguments. Much mischief, I am persuaded, has been done, much prejudice raised against many noble, useful arguments, which have been offered in support of the grand points of Christianity, by the heat, and indiscreet management of imprudent zealots. Whatever any Christian has to propose for the maintenance of the common cause, let it be received and tryed with candour;——tryed by the word of

God, and the analogy of faith. Whatever falls in with, or tends to the confirmation, and illustration, of them, has a right to our reception and approbation; as the author has a title to our thanks, and the exceeding great reward of our master. All the absurdities, charged by the author of *Christianity as old as the creation*, and his *scurrilous follower, the moral philosopher*, upon the Mosaic narrative of the confusion, which happened at *Babel*, immediately vanish upon the true construction of the text, which *the new account* gives us. The word SaPHA, (שֵׁפָה) being rendered confession, instead of languages, (as it ought to be) no objection will remain, I think, and every thing will appear consistent. These people were erecting a *temple and altar to the heavens*, which was the idolatry of those days,—not a *tower*, whose top should reach the starry region: had this been the scheme, they would hardly have begun in a vale, but would probably have taken the advantage of the most rising ground. Their design was not quite so silly; they were raising a magnificent pile to the honour of the God they worshipped, and were contriving a form of worship, of a suitable pomp, and confession of faith, expressive of the con-

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ceived dignity, and high attributes of their deity. To prevent the execution of this rebellious scheme, and defeat the establishment of so wicked a design, what more likely, what more effectual method could be thought of, than to sow a spirit of discord among the several vain pretenders, upon this occasion; or rather, to leave them to the natural effects of such contentions, as arise from such contests, amongst different opiniators, when a new way of worship is to be introduced? One offered one form, another another: each leader contended for superiority, and a preference of his system, which soon ended in that confusion which was judicially intended by the several SaPHA, or confessions, being opposed to each other. The various deistical schemes, which have been offered of late years, by such as have conspired, with the like blasphemous impiety, to set aside revelation, and the instituted way of worship, to make room for I know not what unintelligible jargon, and fantastical plans of what is falsely called natural religion, may serve sufficiently to illustrate what happened at *Babel*. We have seen this idle medley contended for, by its different projectors, with the same warmth and zeal, and, doubt  
not,

not, but God will order the same fate to attend it. The proper word <sup>a</sup> used for what we mean by languages, does not occur, till long after this memorable event.

THE advocates for the antiquity of the *Arabic* language, compared with the *Hebrew*, or, as some affect to call it, the *Chaldee*, must have farther, and, I hope, honester views and designs, than I can penetrate, or guess at, or than any of them have as yet discovered, or communicated. Their attempt must appear, at first sight, irrational, absurd, and, perhaps, disrespectful to the sacred Books, when they would bring the book of *Mahomet*, and a composition of infidel impostors, to interpret the book of God, and a language of about 1100 years standing, to explain a book wrote by *Moses* <sup>b</sup>. But when this is said, we must allow

<sup>a</sup> LaSHoN. (לשון) We find this word indeed *Gen.* 10.—which is the chapter immediately preceding that concerning the confusion at *Babel*. But *Moses* must be supposed to describe things here, as they stood at the time of his writing. Otherwise it will prove, that there were different languages, before the confusion at *Babel*. But another expression in the same verse sufficiently proves, that *Moses* is representing things, as they appeared at the time he wrote,——when he speaks of the isles of the *Gentiles*, which could not be a descriptive name, before the confusion at *Babel*.

<sup>b</sup> The danger and folly of interpreting the *Hebrew* Scriptures by *Arabic*, as the *Jews* have done, appears in an eminent instance, alledged by *Dr. Pocock*, in his  
notes



low the *Arabic* language, and a skill in it, its proper use and honour, in as ample a manner, as has been claimed by some of its greatest patrons, and most serious professors. Some original words may probably be conveyed down by tradition from the first times, in that dialect, and serve to help us to the sense of the ἀπαξ λεγόμενα, or the *Hebrew* words, which occur but once in the Bible. The great Dr. *Pocock*<sup>a</sup> points out this use, and in some noble instances exemplifies it. And this may be sufficient to recommend the study of this language.

MR. *Squire* cites some authorities, which suppose *Hebrew* to be the mother tongue, *Chaldee*, and *Arabic*, to be sisters descended from it. The former of these sisters<sup>b</sup> has a claim to great antiquity, and been very serviceable to the mother tongue, which it has, in an eminent manner, interpreted, and explained, and has had the honour of being made use of, in some parts of the sacred books. But the latter must have been so obscured and defaced, that no traces of a resemblance——*Qualem de-  
cet esse sororum*——could appear in any au-  
thentic

notes upon *Maim. Port. Mosi*, Cap. VIII. which I hope the curious learned reader will consult. Page 240. of Dr. *Twells*'s Edition.

<sup>a</sup> Pag. 140.

<sup>b</sup> *Chaldee* Paraph.

thentic characters, before the time of *Mahomet*, if the language of these people degenerated, and suffered as much as their religion and learning: and there is no reason to suppose that it was more carefully preserved. It is, I think, agreed amongst the skilful in this tongue, that it was formed, or reformed, as it now exists, by the combined arts of *Jews*, *Pagans*, and renegado *Christians*, for the use of the *Alcoran*; and if so, must bear the same date. Many features of the original *Arabic* (which was probably a dialect of the *Hebrew*) may still, without doubt, be discovered, in many words, by those who understand both languages; and where there is a conformity between the *material* part (according to the judicious distinction, used by Mr. *Squire*) of the *Hebrew* and *Arabic*, the latter may be allowed a divine extraction. *This* kind of conformity may likewise be admitted, as a proper touch-stone, or *lapis Hebræus*, whereby to try the value and antiquity of other languages; and Mr. *Squire* has my consent to make his inference from this concession. He will excuse me, I hope, in endeavouring to set him right, in some particulars, wherein, I think, he is mistaken, in the application of his rule, and

for offering my own conjectures upon the same points. Mr. *Squire* supposes that the *first planters* led a wandering kind of life, and talks of their various migrations, and frequent change of place. He must mean the first planters of *Greece*, and the adjacent parts, I presume, as it cannot be true of the *first planters*, or persons, who made settlements, in the first ages of the world, and formed themselves into little societies under their respective heads, princes, or governors. For these were undoubtedly the families called patriarchal, and were so far from wandering, that they most probably kept very close together, for many ages, as their wants were few, and easily supplied at first; and the fruitful countries, which surrounded the place of their first settlement, made it no way necessary, or agreeable for them, to look out for distant habitations; or, however, to leave the *Continent*, and hazard a voyage to seek a settlement, upon some distant, uninhabited islands. Peace and plenty sat smiling at their own doors, in their different *Asiatick* settlements; and the blessings of providence, which were continually poured down upon them, made them easy and happy at home. Their migrations must have been very few, in the  
 infancy

infancy of the world, when it was but thinly peopled. *Abraham* seems to have been the first traveller; and we read, or know, of no colonies, more distant, at that time, than *Egypt*, which borders upon *Palestine*. Neither was *Abraham* probably fond of seeking new countries or adventures, or desirous of quitting his habitation, how uneasy soever it might be to him, to see so much wickedness, as seems to have been at that time spreading round him. A special call from God was thought necessary to overrule his natural inclination, and, as it were, compel him to depart. And this may fairly be supposed to have been the common way of thinking. When Mr. *Squire*, therefore, speaks in this style, he must either be understood of the first colonies, sent, or driven, into *Greece*, as is described, or loosely hinted, in the disordered fragments of some prophane historians, or else he must have taken his eye off from his Bible, where the only true account of peopling the world, and the history of its first settlements, are to be found. All besides is inconsistency, conjecture, and extravagant imagination. The learned enquirer, in order to discover the origin of the *Greek* language, endeavours to do it, by finding out what was the

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language



language of the *Pelasgi*, inasmuch as these *celebrated wanderers* (as he is pleased to call them) were indisputably the most ancient planters, and first masters of Greece. He says farther, that these *Pelasgi* were *Asiatics*, the descendants of *Japhet*, by *Javan*, or *Jon*, thence called *Jones*. In this account is a mixture of certainty and uncertainty.—What is taken from *Moses*, concerning *Japhet* and *Javan*, is certain.—The other part seems to be only improbable conjecture. Why these *Pelasgi* are called *celebrated wanderers*, and more distinguished, on that account, than other colonies, who might be sent, or forced abroad, when room or shelter was wanted, does not appear. Their name, he says, imports, that they were a divided, and dispersed people, from the verb PHaLaG. (פלג)——'Tis true, that they were among the dispersed, and divided from the principal stock. But this was the case of other nations and settlements, at that time ; nay, of all, who fled from the conquering, destroying hand of *Joshua*, who might, for the same reason of their being scattered, and separated from the great body, they before adhered to, and mixed with, be called by the same name. We must look out, therefore, for another

another reason of this appellation, and thereby discover, and determine, if we can, who these *Pelasgi* were, and what was the place of their habitation. The enquirer is very just in remarking,——That at this time, or in the beginning, there were no such things as proper names,——that is, names without any inherent signification, or precise idea, annexed to them; but that they were so many images, or short descriptions of the things, for which they stood, and to which they were appropriated. Upon this supposition, the remarkable saying of *Tully* must have been founded<sup>a</sup>. According to this rule of etymology, and to give it still more credit, I would fetch the meaning of the word *Pelasgi*, not from the *verb* PHaLaG, but the *noun*, which frequently gives the idea, and is commonly the root, where none of the Hemantic letters appear to shew its derivation from the verb. This happens, in the case of our present enquiry. The scriptural name for rivers, or great waters, is <sup>b</sup> PeLGI, (פלגי) which probably gave name to these *Pelasgi*, as the people settled

<sup>a</sup> Ex hæcne tibi terrenâ mortalique naturâ & caducâ concreta ea esse videtur? Aut quis primus, quod summæ sapientiæ Pythagoræ visum est, omnibus rebus imposuit nomina? Aut, &c. Vid. Cic. Tusc. Disput. Lib. 1. C. 25. Editi. Davis & Not. in Locum citat.

<sup>b</sup> Hence Πελαγος, and Pelagus.

settled in these numerous little islands, in the midst, as it were, of the *PeLGI*, or *rivers of waters*, are most aptly and peculiarly described and distinguished by this appellation. Besides,—it may be said, a river, in its seeming partition of the earth, gives the idea of dividing, likewise of wandering, and rolling along, in a restless manner, and sometimes precipitately, into different countries, and, therefore, seems here to be the ideal root. All the inhabitants of these islands were locally characterised by this term, as their descent was by the name of *Jones*,—that is to say, persons sprung from *Jon*, or *Javan*, as *Japhet* was the common father, or *Jupiter* of the West, or *European* settlements in general. If this account and derivation (which seem to me very probable) be admitted, the language of these *Pelasgi* will not serve as any particular direction to us, in our enquiries after the origin of the *Greek* language. The first inhabitants of the *Archipelago* must have brought with them their own *Phœnician*, or *Hebrew* language; and many of the original words, or the consonants, in them mixed, were handed down, together with the different dialects, which were soon formed amongst, and distinguished, the

many petty common-wealths of this busy part of the world. But which of these retained more or less of the first languages, can be guessed at only from comparing them with the *Hebrew*, in the *material* part.

MR. *Squire* mentions another language as a primitive one, or one likely to help him, in his enquiry. But, upon examination, this will be found liable to the same objection,—I mean the *Hellenic*. The name of *Hellens*, which has been used by many writers, ancient and modern, for the *Greeks* in common, was probably, at first, like that of *Pelasgi*, a descriptive name, taken from another circumstance, more particularly relative to this people. Since profane history, as well as sacred, seems to allow, that these countries were first peopled from the opposite shore of *Egypt*, or the Eastern one of *Palestine*, the name of *Hellens* might be given to the first settlers here, from the word HeLA, (הלע) signifying *trans, ulterius*, as properly distinguishing those, who were thus sent, as we speak, *beyond sea*, and were placed at a remote distance from their native country<sup>a</sup>. And as one of the first colonies might probably settle near *Dodo-*  
na,

<sup>a</sup> See *Strabo*.



na, that country might be principally called *Hellas*, which was the case, and all, under the same circumstances, were named *Hellens*, carrying with them, and spreading that appellation over the several districts, or provinces, where they planted themselves: so that the inhabitants of this part of the world soon came to be called by the general name of *Hellenists*. But the reader, perhaps, will chuse to derive this appellation from the verb *HaLA*, whose construction is *abjicere*, considering the obvious reasons, which offer themselves in support of it. In considering these, we may examine another, and the most common name of these people, as being synonymous, and fully agreeing hereto in its full sense and meaning, — I mean the word *Greece* itself. Mr. *Squire*'s conjecture upon the etymology of this name does not quite satisfy me, as not sufficiently descriptive, or distinguishing. The verb, from whence Mr. *Squire* fetches *Graij*, or *Græci*, if we attend to the letters only, may seem to be a probable conjecture; but it gives us no peculiar sense, whereby these people may be designed, and marked out, amongst the rest of mankind, who were seeking out for settlements and habitations. The verb imports to *abide*, to *inhabit*, &c. But this

sense is surely too general and loose to characterize any nation. He will give me leave, therefore, to offer him, and the world, another, which seems to answer this purpose, much better. The <sup>a</sup> verb GaRaSH, (גרש) whose interpretation is *expulit*, will give us a proper idea, in this case, answering our enquiry in all respects, in sound and sense, very particularly describing these people. HaLA and GaRaSH, coincide in their meaning and design, which was to point out, and transmit to posterity, the history, and terrible expulsion, of those people, who were providentially and judicially compelled to fly from the victorious arms of *Joshua*, glad to take refuge in these then uninhabited islands.

I AM willing to allow, that the *Egyptian*, *Pelasgic*, and *Hellenic* languages, were not different from each other, as Mr. *Squire* asserts <sup>b</sup>; but wherein, or how far, the *Greek* tongue, as we now have it, agreed with the first language, or *Hebrew* (where-  
of

<sup>a</sup> This verb is used for *casting* Adam out of Paradise, and in the same sense, in other places.—See *Marius de Calasio*.——MiGRaSH, (מגרש) the Hemantic noun, signifies a suburb; which seems to be a kind of swarm, driven out from the great hive, the city, and obliged to remove, to leave room for the first inhabitants, but yet settling as near them as they can.

<sup>b</sup> Page 179.

of, the others were at that time only dialects) can be known, only by comparing the *Greek* tongue, as we have it, *materially*, with the *Hebrew*, as it stands in our Bible. The language brought into *Greece*, by the first planters, *Pelasgi*, or *Hellens*, could not long continue the same. The language soon felt the natural effect of a separation from the place, where the standard of its purity remained, and was carefully preserved. Many necessary alterations and changes, which must have been introduced by a variety of pronunciations, want of letters, or method of recording, &c. must have soon so obscured its first and genuine lineaments and beauty, that in some ages, it might be difficult to discern, what relation it bore to the mother-tongue, from whence it originally sprung. The material parts indeed did not perish so soon, but, like the bones in an animal body, serve to discover what frame they originally belonged to; and wherever we find them, after the removal of the formal accidental parts, (since frequently changed and introduced, whereby they may have been long disguised) we may well conclude, that they are derived from *Hebrew* parents. That language consisting, in its constituent parts, of invariable

consonants, was divinely formed for strength and duration, and has, therefore, lasted so long in the *Hebrew* scriptures, without corruption, or the least sign of decay, or alteration. Upon the grand dispersion, and many occasional extrusions, the new settlers carried many of the religious customs, as well as much of the common language, with them. Hence we may discern so many footsteps of a derivation from one common head or fountain, which was afterwards, in its course, stained and mixed with impurities, and wild superstitions, for want of such an establishment, and body of laws, as guarded the people of God, and their language, from such accidents.

As to *Hellen's* being the founder of the *Hellenic* language, Mr. *Squire* may well say it is absurd; and from the most monstrous, inconsistent accounts, which are given us of *Hellen*, *Phœnix*, *Europa*, *Cadmus*, and even *Perseus*, I am frequently tempted to doubt their very existence, and suppose them to be the creatures of a wanton imagination, or necessary stop-gaps to fill up a fanciful scheme of chronology. The account of *Hellen*, and his giving name to all *Greece*, together with the history of the *Pelasgi* and *Græci*, may be seen  
in



in the learned commentaries upon the *Oxford* marbles, with the authorities whereon they depend. This account and history, so carefully and critically extracted and alledged, will, I think, appear to any unprejudiced reader, full of uncertainties, unsupported conjectures, or absurd fables. Dr. *Prideaux* tells us from ancient writers—<sup>a</sup> That *Europa* was the daughter of *Phœnix* and very gravely determines the cause against *Agenor*, who was supposed by some to be her Father. Though he seems to be of opinion, that the advocates for *Phœnix*, speak more truly, than those for *Agenor*, in this case. I cannot help thinking them both in the wrong, and no way entitled to our assent. It is well known that the word *Europe* signifies no more, than the western part of the world, being plainly formed, as <sup>b</sup> Dr. *Hyde* remarked, from *Ereb*, importing that part where the sun sets, or the western hemisphere, opposed to the eastern. So that *Europa's* being the daughter of *Phœnix* amounts to no more, than that the western, or *European* settlements were sent from *Phœnicia*, or that the west was peopled by

P 4

the

<sup>a</sup> *Mattaire*, 9 Edit. Pag. 392. *Marmora Oxon.* Multò igitur veriora dicere videntur, qui Europam non Agenoris, sed Phœnicis filiam volunt fuisse.

<sup>b</sup> Vide Notas in *Peritfol* Itiner. Mundi, p. 14.

the east. <sup>a</sup> *Hellen* is said to be the son of *Deucalion*, who, after the flood, fled, and offered sacrifice, for his preservation, *Jovi Phryxio, qui opem fugientibus ferret*—To *Jupiter*, the assistant of such, as were put to flight. Through the veil and disguise of fable, we may frequently discover truth, and are sometimes directed by it, in our search after it. This seems to be our case here, and confirms the above account of the appellation of *Hellens*, given to these people. Another reading in the first marble, according to the learned *Selden*, adds still more to the same conjecture. He supplies <sup>b</sup>—*νίκης ἐβασίλευσαν*, thus *Φοινίκης*, i. e. *Tyre* and *Sidon*, where, according to *Eusebius*, *Cadmus*, and *Phœnix*, who came out of *Egypt*, reigned. We have likewise an account of the ship, which brought these new planters into *Greece*, and *Hellas* is the very place, where this ship landed the fugitives, or exiles, i. e. the opposite shore or land, according to the marble. If more be wanting to convince any judgment in this matter, I need only refer the impartial reader to a careful, attentive perusal of the several comments upon the *Oxford* marbles. But

since

<sup>a</sup> See the comments on the Marbles for what is here observed.

<sup>b</sup> See in the word *Πεντεκοντορος*.

since great stress is laid upon the certainty and reality of what is related of *Perseus*, I must beg the reader's patience to lay before him an observation, or two, upon this matter, especially as the learned Mr. *Stanyan* seems to rejoice greatly, upon a ray of light breaking in upon him, at the commencement of *Inachus's* reign, who was the grandfather of *Perseus*, and seems to remove and cure that dimness, which Mr. *Squire*, and Mr. *Stanyan*<sup>a</sup> complain of, in the times preceding. But if we consider the strange, inconsistent account, that is given of the grandson, we shall find no reason to boast of any sure and safe direction, in the history of the grandfather. Mr. *Stanyan* indeed is pleased to say <sup>b</sup>—*We must allow him (Perseus) one of the first places, among the heroes of those times<sup>c</sup>, especially if we add to his other achievements, the conquest of Persia, which, it is thought, took its name from him, or his son Perses.* Many of the reputed heroes of these times may be ranked with our King *Arthur*, and *Jack the Giant-killer*. Whether this may be said of king *Perseus*, I leave to the opinion of the learned, after laying before them a remark or

two,

<sup>a</sup> Compare *Stan.* p. 19. with the Beginning of Mr. *Squire's* Essay.

<sup>b</sup> Page 32. Vol. I.

<sup>c</sup> A. M. 2692.

two, for their consideration. What the learned and judicious Dr. *Heylin* says, concerning the derivation of the name *Persia*, deserves our notice, and shall, therefore, introduce what I have to say, upon this subject.—These are his words: \* —“ This  
 “ country (*Persia*) is called *Elam* in S.S.  
 “ till the time of *Daniel* the prophet, from  
 “ *Elam* the son of *Sem*, who was planted  
 “ there. But after the *Medes* and *Persians*  
 “ had subdued *Babylon*, and transferred the  
 “ supreme monarchy to themselves, we find  
 “ this people called by the name of PaRaS,  
 “ (פרס)—the word PaRaS (or PHaRaS)  
 “ (פרס) signifying as much as horsemen;  
 “ given, therefore, to this nation, as it is  
 “ supposed, from an edict of *Cyrus*, who  
 “ not only taught them the art of horse-  
 “ manship, but set forth a law, that it  
 “ should be a reproach to any man, to go  
 “ on foot,—*Sive multum, sive parum itine-*  
 “ *ris, esset conficiendum*, — Whether the  
 “ journey, he had to go, were long or lit-  
 “ tle.”

THE reader, I hope, will excuse a conjecture upon the etymology and reason of this new name given, this people, upon their new establishment by *Cyrus*. The ideal  
 root,

\* *Heylin's Cosmograph. Lib. iii. p. 141. Edit. Fol. 1669.*



root, from whence it springs, is, I think, PaRaS, or PHaRaS, which signifies an hoof, and is transferred to describe a people who should *eminently* make use of such creatures as horses, camels &c. aptly distinguished by this word—an hoof, by a proper synecdoche, fully expressing and pointing out these animals, by a most peculiar and descriptive part. It seems to be worthy of observation, that *Daniel*, in whose time the *Persian* empire was founded, in, and by, *Cyrus*, who made the *Persians* a nation of horsemen, should be the first of the sacred writers, who should change the old name, and give them another, so expressive of this new institution. But this name was to last, and *properly* belong to them, through distant ages, in a most remarkable manner. And this prophetic mark, thus stamped, and still so visible and conspicuous, upon this people, serves to prove, that there was a divine direction in these seemingly minute particulars; and that there are probably no names given to persons or nations, in the *Heb. S.S.* which are purely, what we call, arbitrary, but contain in them something peculiarly descriptive of the nature and properties of the persons and things, which they stand for. The instance before us may be called

called a case in point, and most amply verifies the observation, this nation having been distinguished in this way, from the time of their founder *Cyrus*, to this day. I need only refer the reader to *Xenophon*, for the first and ancient account of them, and for the modern, to Mr. *Frazer*'s late curious account of *Nadir Shāh*, who, according to this faithful historian, *had in his late Indian expedition, 160,000 persons, all mounted,—even those, that followed the camp, and trafficked for necessaries to the men, were completely armed and mounted*\*. Upon this, and some other such like occasions, when I have been led to make some remarks of this nature, I have been inclined to think, that great assistance may be had from the consideration and etymology of scriptural names of persons and places, for fixing, and ascertaining, many characters and descriptions, as would serve greatly to explain, and illustrate, their true history. I throw out this hint, for the improvement of such, as have more leisure, and more learning, than fall to my share. In such researches and examinations of the sacred books, we shall have the inexpressible pleasure of discovering and acknowledging that Divine Omnis-

science,

science, which alone was sufficient to fix such distinguishing and indelible characters upon the nations of the earth, and impress such a signature upon them, as must manifest the hand, from whence it proceeded, through all ages, to the conclusion of the grand <sup>a</sup> *Holam*, or consummation of this vast and immense scheme of providence, and final destruction of the kingdoms of this world <sup>b</sup>.

## THE

<sup>a</sup> HoLaM, (חלם) the term for any supposed cycle or period, within which, any particular revolution is to be completed. This kind of orbit has its supposed *Terminus Inchoationis*, from whence its course commences, and ascends gradually (from whence the verb GNaLH, (עלה) *ascendere*) till it arrives at its vertical point; then it circulates in a declivity, till it comes again to the *Terminus Inchoationis*.—Hence the word *halma*, for virgin, &c.—who are ascending the orbit of life,—whence, perhaps, *Alma Mater*, virgin-mother, applied to our academies, the pure parents of *learned* sons.

<sup>b</sup> I have the authority of a very learned man to bear me out, in this remark,——no less than the famous *Meric Casaubon*, in his learned treatise de Ling. Hebr. P. 44.

Nam ut lingua Hebraica matrix est aliarum omnium linguarum, & tanto prior tempore, in rimandis & investigandis verborum antiquorum (cujuscunque sint illa linguæ & quanquam earum præcipue quæ propius ad illam & antiquitate accedunt & affinitate) etymologiis multum ejus peritiam conducere imo apprime necessarium esse, & ratio postulat, & certa confirmat experientia. Sed & antiquorum populorum origines & locorum, adde & *Gentilium Numinum*, quorum in nominibus ferè ratio omnis & natura (eruditionis philosophicæ pars non pœnitenda) ab ultimâ pleraque pendentia antiquitate, ex intimis hujusce ut plurimum linguæ penetrabilibus eruenda sunt.——

THE reader, I doubt not, is beforehand, with me, in his application of the above critic, and reflexions, and will be apt to conclude, that instead of king *Perseus's* giving name to *Persia*, he might probably borrow his own name and existence from it. When a monarch was wanted to fill up a gap, in the *series* of the early ages, one was thought of, in this place, who was worthy, and, therefore, allowed, to reign over a nation of horsemen. The poets, therefore, have mounted King *Perseus*, as such a monarch, in their opinion, ought to be mounted. Full royally they make him ride, and he must have sat a horse, the best of any man in *Persia*. This may serve very well for embellishment and machinery, and furnishes very agreeable scenes of amusement, and theatrical entertainments. But for truth's sake, let not such stuff be introduced to settle any chronological doubts, much less be brought in evidence, against the history of the Bible.

I CANNOT help thinking (without imposing my opinion upon others, but submitting my own to that of more learned men) that very little is to be depended upon, in the prophane histories, and accounts of nations, and particularly of *Greece*, before the Olympiads,



piads, and that they deserve credit no farther, than they agree with the sacred in all respects. When a conformity may be discerned between the prophane and sacred story, the former may be permitted the honour of adding its testimony to the truth of the latter, and receive from it an undeniable, honourable attestation of its own veracity. Where this does not appear, we should at least suspend our assent to the assertions of the *Heathen* historians, 'till we have examined them, on all sides, and in every light. But as the most learned bishop *Stillingfleet* has so justly stated this matter, I shall take the liberty of producing his words, after sending forth one sigh after this excellent man, and some of his cotemporaries, who appear to this age, as the giants of the learned Christian world, — *Sublatos oculis quærimus* INDIGI.—

“ FAR be it from me,” says this great man, “ to derogate any thing, even from  
“ prophane histories, where they do not  
“ interfere with the sacred history of scripture; and it is certainly the best improvement of these, to make them *draw water*  
“ *to the sanctuary*, and to serve as smaller  
“ stars to conduct us in our way, when we  
“ cannot

<sup>a</sup> Book I. Chap. III. Sect. 5. Orig. Sacrae.

“ cannot enjoy the benefit of that greater  
 “ light of sacred history. But that which  
 “ I impeach these prophane histories of, is  
 “ only an insufficiency, as to that account  
 “ of ancient times, wherein they are so far  
 “ from giving light to the sacred records,  
 “ that *the design of setting of them up, seems*  
 “ *to be for casting a cloud upon them.* Which  
 “ may seem somewhat the more probable,  
 “ in that those monstrous accounts of the  
 “ *Egyptian* and *Chaldean* dynasties did ne-  
 “ ver publickly appear in the world, in the  
 “ *Greek* tongue, ’till the time that our sa-  
 “ cred records were translated into *Greek*  
 “ at *Alexandria*. For, *till that time*, when  
 “ this authentic history of the world was  
 “ drawn forth from its privacy and retire-  
 “ ment into the public notice of the world,  
 “ about the time of *Ptolomæus Philadelphus*  
 “ (being, as it were, locked up before, among  
 “ the *Israelites*, at *Judea*) these vain pre-  
 “ tenders to antiquity thought not them-  
 “ selves so much concerned to stand up for  
 “ the credit of their own nations. For ’till  
 “ that time, the credulous world, not being  
 “ acquainted with any certain report of the  
 “ creation, and propagation of the world,  
 “ was apt to swallow any thing, that was  
 “ given forth by those, who were had in so  
 “ great

“ great esteem, as the *Chaldean* and *Egypti-*  
 “ *an* Priests were.”

WE may safely infer from this account, that if the *Egyptians*, and *Chaldeans*, were so ignorant, at the time above-mentioned, very little credit can be given to a people who are confessedly their juniors and pupils, in arts and sciences, receiving from them all the learning they could boast of. And it must be particularly remarked, in confirmation of this learned bishop's observation, that the histories, or fragments, by them produced, by way of evidence, against the Bible, and in proof of their antiquity, were wrote after the translation of the Bible by the LXX, and very soon after,—as *Berosus's* history of the *Chaldeans*, *Manetho's* of the *Egyptians*, and the *Oxford* marbles. The last have all the marks of the art of chronology, in its infancy, and seem to have been formed chiefly to rival the *Hebrew* antiquity. *Cecrops* is, therefore, placed at the head of the account, as supposed to be at lowest cōtemporary with *Moses*, and a succession is carried on, through many ages, without any reference to any record, or satisfactory evidence of any kind. And whoever considers the distance between *Cecrops*, and the exaration of these marbles, will not

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wonder

wonder at the loose account, by them given. I would not take any thing from the due, and proper excellency of these venerable, ancient relicks, but only mean to interpose a caution against paying them more credit than they ought to have. They have certainly the appearance of a first rude essay towards a method of recording men and things, rather than a perfect exact register compiled from proper materials, and digested into such a due and settled order, as may be depended upon, and reasoned from. Before I dismiss this subject, I would add to what is before observed, in relation to *Cadmus*, that it seems to have been the humour of these times, and might be necessary to give an air of probability to their new forged histories, to change things and facts into persons, and did thereby confound every thing, and almost every circumstance relating to them. This spirit of emulation, and these romantic, inconsistent histories gave rise to those various poetic fictions, which have diversified, and rendered agreeable, that strange account, which we have of the first heroes, and kings, in the several states of *Greece*, which, for many ages, is described as a fairy land, the sporting country of fable and imagination. As such, let us  
 enjoy



enjoy it, but expect no other fruit from it, or endeavour to deduce a title to any valuable possession, or reality from it. From what is said above, concerning the *Hellens*, no great use can be made of any discovery which the *Hellenic* language may afford us. It seems to be but another name for the same thing, or might possibly be more comprehensive, than the *Pelasgic*, in ancient, as well as later ages. It was, I presume, a common language, in use among the several states of *Greece*, little different from the *Hebrew*, upon the first introduction of it, but varying more and more, the farther it was removed, in time and place from it. As others, besides the *Grecians*, were comprehended under the name of *Hellenists*, the language, so called, became more compounded, and like what we call a *lingua franca*, a kind of commercial mixture, wherein different nations might agree in terms and words, enough to carry on common traffick and business.—Such as *Dr. Alex<sup>a</sup>* supposes the *Samaritan* to have been, and therefore, accounts for the common civil shekels being inscribed in that letter. It is certain, that the term *Hellenist*, in the

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ages,

<sup>a</sup> See his letter to *Spanhemius*, in the *Oxford* edition of his *Numismata*, &c.

ages, near our Saviour, was synonymous, amongst the *Jews*, to that of *Gentiles*—Of a large extent indeed! The *Vulg.* therefore, as well as *P. Simon*, translate the word *ελληνες*, *Gentiles*, where it occurs in *St. John*, and the *Acts*.—And *Bede* says, that under this name, may be understood *ipsi profani & incircumcisi*: so that *Hellenists* meant all such as were without the confines of the Holy Land, and the pale of the *Jewish Church*.—Such as were at a distance, in respect of place or religion, *aliens* in either sense *from the commonwealth of Israel*.

.UPON the whole, I think, the affinity between the *Greek* language and *Hebrew*, or the manifest derivation of the former from the latter, may be best traced, and made appear, by holding *Homer* and *Hesiod* before the Bible. Our rule of comparison and application must be, to observe the agreement of words, in their *material* part, when stripped of all adventitious dress, and to view them together, in their native, and proper simplicity. The *Hebrew* knew no other, and was a perfect stranger to all the arts and incumbrances of grammatical superinductions, 'till the ignorance and necessities of later ages called for such assistances,

ances, or the artifices and designs of *Jews* introduced them. <sup>a</sup> *Rabbi Sabadias* is said to be the first, who supplied the *Jews* with grammar rules, which were borrowed from the *Arabians*, and borrowed, I fear, with no good intention. The formal parts, therefore, or grammatical additions to both languages, should be removed from each, and then I am persuaded that the near relation between them would appear <sup>b</sup> in many more instances, than could be imagined, when we consider, that the *Pelasgic*, *Hellenic*, or *Grecian* languages, must have suffered such a number, and variety, of changes, losses, and additional mixtures.

WHAT hath been offered herein to the consideration of Mr. *Squire*, and the learned world, proceeds not from one, who is fond of any peculiar hypothesis, or of ad-

Q 3

vancing

<sup>a</sup> This Rabbi lived about the year 900—See Dr. *Allix's* preface to his *Confutation of the Hope of the Jews*, &c.

<sup>b</sup> But in exercises of this kind, there is need of great prudence and judgment.—*Meric Casaubon's* advice and caution may be of use to such as would make experiments, in this way.—Sed in animadvertendis tamen sacris hisce paranomasiis, magno judicio & subactis longo usu auribus opus est, ne quis acutior quam cautior ineptias suas & lascivientis ingenii conceptus imaginarios pro veris ac genuinis leporibus nobis obtrudat, ac ita non se tantum, sed sacram etiam Scripturam, maleferitorum maleferiatus ipse ludibriis exponat. *Comment. de Ling. Hebr.*

vancing novelties, but is willing to lay before the publick such observations, as may, I hope, be of some use to them, in their enquiries, and no way disserviceable to the Christian cause. They are at liberty to embrace or reject them.

—*Si quid novisti rectius istis,  
Candidus imperti: si non, his utere mecum.*

SOME



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S O M E  
R E M A R K S  
O N T H E

HISTORICAL ACCOUNT *of the* LIFE  
*and* REIGN *of King* D A V I D,  
Part I.

THE title of this book, and the name of the author, gave me, and, I doubt not, all true friends of Christianity, a pleasing expectation of seeing the late attacks upon the reputation of this great prince, and illustrious type of our Saviour, turned aside, and powerfully retorted upon the assailants,—the foul-mouthed blasphemer *Bayle*, and that low retailer of prophane ribaldry,—the *moral philosopher*. Upon perusing the book, I found, that enough was done for this purpose, and enough said to silence the objections of these two little

virulent cavillers. Such *uncircumcised Philistines*, supported only by empty clamour, and an ostentatious *Appearance* of superior strength, were to be overcome with a sling and a stone. However formidable they might seem to be, by their unweildy bulk, viewed by ignorance, through the deceitful medium of a corrupted heart, and false glosses, one arrow, drawn from the divine quiver, fetches down these men of straw, and exposes to just contempt, these champions of infidelity, by placing before all spectators, the materials, which compose them. *Dagon*, and all his motly, impotent votaries, immediately confess, by falling down, before the ark of God. In this *historical account*, we see, and admire, a general, well-conducted, and consistent narrative, the richest materials handsomely and fairly disposed. We see a clear stream of reasoning and argument, and

*His bright fancy all the way,  
Doth like the sun-shine in it play.*

COWLEY.

WE see a genius, polished by the arts of *Greece* and *Rome*, acquainted with their finest writers, and intimate with the great men

men of antiquity. We see one, who, with all this polite learning, is no stranger to the sacred language, which, rightly understood and interpreted, will render the several parts of the Old Testament, obscured chiefly by ignorant, and wrong translations, perfectly consistent, and worthy of the Divine Author. We see, in this *account*, what is infinitely more valuable than the finest parts, or most extensive learning, the plain and lovely tokens of an honest heart, warm in the cause of Christianity, and entirely bent upon the support of it.

BUT, in all writings upon such subjects, especial care must be taken, in order to satisfy our friends, as well as to do justice to our enemies, not to fail in any grand point of evidence, or observation, which is useful for the illustration, or full interpretation of the subject under consideration. Arguments *ad hominem* are generally proper, and greatly serviceable, but not always sufficient. By-standers, in a dispute, may, nay, often ought, to expect more from authors upon these occasions; and some will be apt to impute any material omissions, upon any subject of importance, to want of knowledge in that particular, or want of fidelity. 'Tis not enough in such a case to  
speak

ſpeak the truth, without ſpeaking the whole truth,—nay, the moſt important part; by ſuch a partial representation, may be omitted. In ſhort, the author of the *hiſtorical account* hath not told us the whole truth in his interpretation of ſuch Pſalms, as he has conſidered, and hath in ſome places, I humbly think, miſapplied them. In order to raiſe the character of his heroe to the higheſt pitch, he hath attributed to him (as is commonly done in ſuch caſes) more than belongs to, or can be true of, him, or any mere man. The ſhare and parts, plainly his own; and confeſſedly belonging to him, are great, and good enough to juſtify and eſtabliſh his character, and glory, without endeavouring to borrow incommunicable excellencies, or without any neceſſity of ſtripping the prince, to adorn the representative. By this hint, it is eaſy to perceive the tendency of my deſign. I cannot help thinking, and intimating alſo, that this ingenious writer hath complimented the former *typical*<sup>a</sup> *David*, at the expence of the latter *real David*, by a perſonal application of ſome Pſalms and paſſages *ſolely* to him, which are only, or principally, to be interpreted

<sup>a</sup> The word in *Hebrew* ſignifies, *The beloved, and loving one.*



preted of the anti-type. Many Psalms will admit of, and require, a twofold application. They are descriptive of what happened to *David*, the king of *Israel*, and likewise of what corresponded in the history and life of our blessed Saviour, and they were written for our instruction, that we might, by comparing the circumstances and relations, acknowledge and admire the hand of God in them, and the exact fulfilling of his word. These things are written, not to eternize the fame of any mortal king, but to declare and point out the glory and properties of him, who was king of kings. Such passages, therefore, in the book of Psalms (most of which are predictive of the author and state of Christianity) as relate to him, must be carefully distinguished, and truly applied. They had a much more important view, than barely to relate the story of the former *David*, or to acknowledge his deliverances from the hand of *Saul*. I shall mention some few instances out of the book, now before me, and submit them to the author's and reader's judgment. If the *candid Doctor* shall think these remarks just and rightly founded, he will, I am confident, set his readers right by a line or two, in his second part, and obviate

viate any dangerous or injurious mistakes, which may happen, for want of a proper acknowledgment of a defect, or explanation of his design, in this method of paraphrasing.

IN this *historical account*, we have a critical examination, and application, of the XVIIIth Psalm, which is said to have been composed, upon occasion of *David's* deliverance from *Saul*, by the honest art, and deceit of his wife *Michal*. *A considerable part of this Psalm* (says our author, page 83.) *is a plain narrative of his danger, and his deliverance, by a very extraordinary interposition of providence.*—The signal interposition of providence, in the preservation of this great prince, was very visible upon many occasions. But his escape from this pursuit and close siege, may be, and is accounted for by human means, and a stratagem of human contrivance, under the ordinary providence, which attends good men, and good designs, for their preservation, without having recourse to, or supposing a *very extraordinary interposition*. The author's reading will give him many instances of such providential escapes, by ingenious stratagems, and the ready inventions of necessity, and self-preservation. So that however

ever applicable some passages of this Psalm may be, in a low degree of allusion, to this particular circumstance and distress of *David*, there must needs be another more important meaning in it, and a more *extraordinary case*, to which it ultimately, and intentionally refers, and for the sake of which description, it was written. Whoever nicely, or indeed but superficially views the colouring, will judge, that the Psalmist's painting of this piece of history, could not be taken entirely from this scene of his life, and that *another person* must certainly have fate for the picture herein delineated. The most hyperbolical poetry will not, I think, justify the sole application of this Psalm to this circumstance of *David*, although his danger and distress were confessedly great. This hath been too often the case of innocence, persecuted by malice and ingratitude, and great kindnesses have been often recompensed with as mischievous and fatal resentments, as great injuries. We must, therefore, look after some other person and purpose, intended and pointed out by the Psalmist,—One, for whom the principal character, herein drawn, was designed, and whom alone it most exactly and emphatically describes. Let us hear

the words cited by the author. *The cords of death encompassed me, and the floods of ungodly men made me afraid. The cords of hell surrounded me, the snares of death prevented me.* David (according to our author) being so dreadfully straitned, cried out to God for relief, and God, who never failed him, sent out his thunder, a tempest, and an earthquake, which amazed, affrighted, and dispersed his enemies, and delivered him out of his distress. The author here takes occasion to observe the grandeur, and sublimity of the Psalmist's description of this tempest in the 7th, 8th &c. verses, and shews by a particular comparison, how much more fine and noble, because more dreadful an appearance *David's* tempest makes, than one described by *Virgil*. But the reader must observe, that these marks of wonderful distress, can properly belong to our blessed Saviour alone, in his bitter passion; and the tempest &c. prophetically describes the several amazing convulsions of nature, which really happened at the crucifixion, and, perhaps, take in those extraordinary appearances, which accompanied our Saviour, coming in judgment to take vengeance on ungrateful murderers, at the destruction of *Jerusalem*. The  
sense



sense and application of the Psalmist's expressions, here cited from the author, are infallibly determined by St. *Luke*, *Acts* ii. 24. *Whom God raised up, having LOOSED THE PAINS of death &c.* "The Hebrew word חבל signifies (as Dr. *Hammond* well observes upon this place) two things, a *cord* or *band*, and a *pang*, especially of women in travail;—hence the LXX meeting with the word, Ps. xviii. (where it certainly signifies σχοινία, *cords* or *bands*, have yet rendered it ὠδίνες *pangs*, and from their example here St. *Luke* hath used τὰς ὠδῖνας θανάτου, the *pains* or *pangs* of *death*, when both the addition of the word λύσας *loosing*, and κρατεῖσθαι being *holden fast*, do shew the sense is *bands* or *cords*." Thus the learned and faithful Dr. *Hammond*.—And now, I think, we may submit the interpretation and application of these words and verses of the Psalmist, to any unprejudiced judgment. To proceed in the comment upon this Psalm.—*The Lord rewarded me, according to MY RIGHTEOUSNESS—I was also UPRIGHT before him—therefore hath the Lord RECOMPENSED me, according to MY RIGHTEOUSNESS*, are expressions which *David* was too good a man, to arrogate to himself; and

every Christian reader, when he duly considers them, will immediately, without hesitation, give them a right direction. For there is but one person, to whom they can be applied. This Psalm is a grand description of the death, resurrection, victory &c. of *Christ*. The word <sup>a</sup> *Saul*, in the original textual *Hebrew*, signifies <sup>a</sup> the *grave*, and *infernal state*, or *that* <sup>a</sup> *of the dead*, as well as the king of that name, and an eye to this meaning of the word, in the typical application, will direct us to the true interpretation of many parts of this Psalm. *Soli Christo conveniunt*,—The several parts agree only to *Christ*, saith a learned <sup>b</sup> commentator.

THE author's critical comparison of *David's* and *Virgil's* tempest, may seem to be an ingenious performance, and I doubt not, was designed

<sup>a</sup> The verb SHaAL signifies to crave, passionately to desire, to beg, demand, &c. and the two different places and condition of the two parts of man, in their separate estate, fully explain the idea. The grave, or place of the mortal part, is well known by the expressive epithets of insatiable, craving, though used metaphorically, &c. and the immortal part is impatient and importunate under its imperfect, incomplete state, always desiring the day of the Redeemer's triumph, so used in its first and proper sense,—the accomplishment of its own happiness, and the destruction of Satan's empire, with the most earnest and incessant supplications. *I saw under the altar the souls of them that were slain for the word of God,—and they cried with a loud voice, saying, HOW LONG, O Lord, &c.* Rev. vi. 9, 10, 11.

<sup>b</sup> *Genebrardus*.

designed to do honour to the *inspired* penman. But I must own, such comparisons seem injudicious to me, and no way serviceable to religion. What can be inferr'd from an acknowledged superior excellency in the divine description? Why only that the Holy Ghost has the better of *Virgil* in his writings. Should *Virgil* and the poet *Laureat* be compared, and the critic, upon comparing particulars, justly triumph over poor *Colley*, the match would be deemed unequal, and the comparison ridiculous, affording *Virgil* no great matter of triumph, in defeating so low and weak an antagonist. Much more ridiculous must any comparison be between the works of *God* and *man*,—even *Virgil*—as the distance in all respects is infinite, beyond the reach of such comparisons. No honour can be gained by such attempts, and much may be, and hath been, lost by unskilful management,—and I can't help subscribing to the observation of <sup>a</sup> a judicious commentator,—*Non satis piè confertur ode sacra cum figmentis poetarum.*—

THE author (page 118) is pleased to inform us, that the LVith Psalm was composed in memory of *David's* deliverance, when he successfully counterfeited madness;

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that

<sup>a</sup> See Pol. Synop. XXIII. Ps. begin;

that he might not awaken the jealousy of the great men, in the court of *Achish*, or give them any occasion, or suspicion of danger from his known abilities, and dreaded, because experienc'd, superiority. Any complaint against him, founded upon such pretences and reasons of caution, must probably have proved fatal. The author calls *this application* of his, and supposed occasion of penning this Psalm, *a key, that lets us into the true secret of David's conduct, upon this occasion.* The constant vexation given him by these jealous grandees, and the danger that constantly threaten'd him, from their insinuations and attempts, interpret, he thinks, the following complaints.—*Every day they wrest my words,—all their thoughts are against me for evil,—they gather themselves together,—they hide themselves,—they mark my steps when they lay wait for my soul.* The author expatiates upon this discovery and application, and claims a right to reason from them. I can't see any sufficient reason for composing a Psalm, on purpose only to transmit an history down to posterity, which hath nothing singular in it, or sufficiently distinguished by uncommon sufferings, to justify the application of the above expressions to the circumstances of it. As to the device of  
counterfeiting



counterfeiting madness, to avoid the danger of jealousy and observation; the instances of *Brutus*, and a noble *English* duke, with many others, sufficiently shew, that the stratagem did not seem to require such particular notice, as is supposed. And however applicable some parts of this Psalm may be to *David*, under this particular circumstance of distress, and to others, in such dangers, yet surely the author must acknowledge, that they ought to be extended to, and are principally and justly true of, the case of the second *David*. They seem to me, to belong entirely to him, and written to describe the caballing and combination of the *Jews* against him, which was carried on, with all that extraordinary treachery, subtlety, and implacable malice, which the Psalmist's words so aptly and fully express.

THE *historian* supposes (chap. XIII.) that the XXIII<sup>d</sup> Psalm may be illustrated and explained, by comparing it with *David's* flight to the forest of *Hareth*, which he made fruitful, by his industry, and the blessing of his presence: And he cites the authority of \* *Rabbi Solomon*, with an observation of his, concerning the *Asiatick* shepherds, com-

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plimenting

\* Concerning this *Rabbi*, see Dr. *Allix's* judgment of the *Jewish* church against the *Unitarians*, Page 322.

plimenting this *Rabbi*, upon this occasion, in these words—*This I think is the most rational comment transmitted to us by the Rabbins.* I observe with pleasure, that this author seems to intimate hereby, that he does not think the comments of the *Rabbins* to be generally rational. For it hath certainly been their main study and endeavour to lead us a *wild goose chase*—to take us as far as possible out of the way, that leads to *life*, and to obscure and deface all the directions pointing to it. This seems to be the design here of *Rabbi Solomon*. For the <sup>a</sup> shepherd, signified in this Psalm, is no other or less than the true and great *shepherd* of souls and the Christian flock—and we have likewise in this Psalm a curious and beautiful description——how the human nature of *Christ* would fully rely upon the support of the divine, during *his walk through the valley of the shadow of death*.

I SHALL take notice of but one Psalm more, explained and applied by this author, which is the 142d. This is applied by him solely to King *David*, concerning the *Adventure of the Cave*, as he calls it, in the title of the Chapter, and in the Relation of the Story. His words are—<sup>b</sup> *We have a Psalm, expressly*  
penn'd

<sup>a</sup> See Dr. *Hammond*.

<sup>b</sup> Page 178.

penn'd by himself, in memory of this Adventure, and it is astonishing, that no Commentator or Writer of sacred History hath ever applied or explained the Adventure by it—especially considering how clear it is, with this Comment, and how utterly unintelligible without it. I must own it may seem more astonishing, that so many great Divines should be at a loss, for the proper application and explanation of the several parts of this Psalm, which are to be then only rendered intelligible and clear, beyond doubt and exception, when they are compared with the several parts of our Saviour's Life, Actions, and Sufferings, to which they belong, and which they were most certainly intended prophetically to describe. I must leave the readers to improve this hint, and try whether *this key* will not open the meaning inclos'd in this Psalm, and discover more real beauties and true images, than what appear by holding to it the *adventure of the cave*. Some of the expressions can never be bent to fit the *adventure of the cave*: But are literal and exact representations of the different states and condition of our Redeemer. I can't be more particular here, and I think, I need not.

THE reader may perceive my design in laying these cautionary observations before the public—And an honest design I may call it, founded on a jealousy of our Saviour's honour, and a concern for the cause of Christianity, without any intention or desire of undervaluing the performance, or diminishing the fame, of the ingenious historian. But I think it is necessary to apprize the generality of readers, that the several descriptions, in the book of Psalms, are for the most part, *prophetical*, and were completed and terminated in the *life, actions, and sufferings of our Redeemer*. Many passages were true of both  *Davids*—Some of the *former* only, and others *solely*, of the *latter*. The judicious reader will easily separate and distinguish the parts of each. Confessions of personal guilt, and supplications for personal pardon, will infallibly fix the interpretation and meaning upon the penitent *David*, and direct the practice and imitation of all succeeding sinners by an useful application.—Claims of righteousness, challenges of perfection and consummate virtue—Complaints of undeserved and unparallel'd sufferings—Descriptions of afflicted perfect innocence, and hymns of universal triumph over the enemies of God and man, with the grand characteristics of that

*wonderful*



*wonderful Person*, who was God and man, are sure marks, whereby we may know, what is due to the *root and the offspring of David*. The commentators have observed, in general, that *Christ* is the *end* of most of the prophetical descriptions in the Psalms, but have been greatly deficient, in not marking the particular passages, and applying them, when clear of doubt, for the use of less learned and observant readers.

THE rule of interpretation, here suggested and recommended, is abundantly justified and authorized by what is written, and applied, in this way, in the New Testament. To mention only the remarkable passage concerning the death and resurrection of *Christ*—*Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.*—Had not the sense of these words been infallibly determined, they might have been, with the help of a little metaphor and fancy, applied to the *adventure of the cave*, which might from the horror of a subterraneous dungeon be not improperly termed an hell, which good *David* might have presumed upon being delivered from, and that God would *not suffer the pit to shut her mouth upon him*; or

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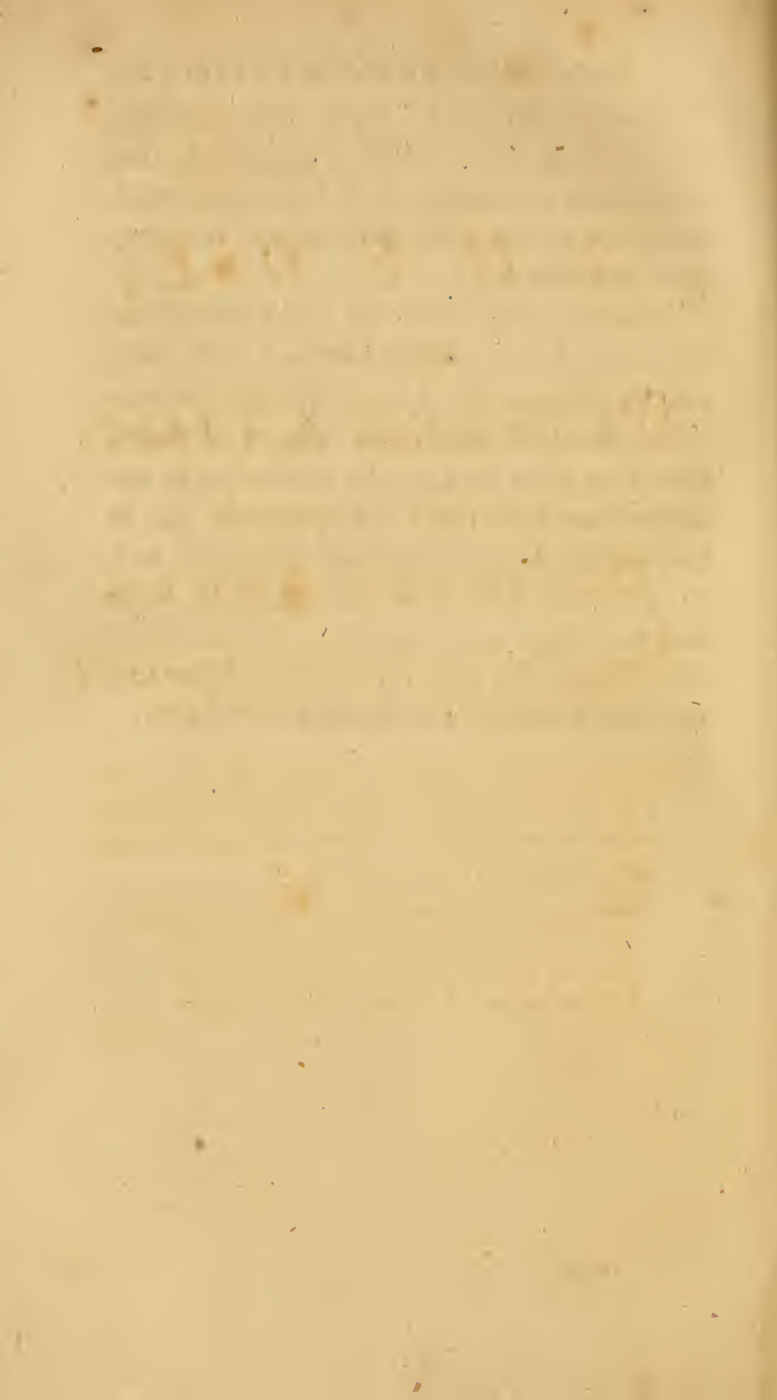
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any accident or enemy to destroy him, in that dismal situation ;—in other words, God would not suffer holy *David* to be buried alive in this cave, and there see *corruption*.

BEFORE I conclude, give me leave to add a conjecture, which seems to clear, and account for, one circumstance, in the history of *David*, and which is not generally known, and may give satisfaction to honest Christians, who are disposed to accept any rational solutions of difficulties in scripture. Many smart things have been said, by unbelievers, concerning the evil spirit's leaving *Saul*, upon *David's* playing to him. But if they would suppose that the tune was expressive of an offensive meaning, which was probably the case, much silly blasphemy would be effectually silenced. An Epinikion of the Redeemer, and this final hymn of triumph, majestically sounding forth *Christ's* victory over death, Satan, and hell, might be sufficient to disturb the *Disturber*, and be too shocking a suggestion for the devil to bear. And what is said by our Author upon this occasion, serves greatly to strengthen this conjecture. He supposes, upon *Josephus's* <sup>a</sup> account of this matter, that  
*“ David added songs and hymns to the har-*  
*mony”*

" *mony of his harp* " upon this occasion. And it is no improbable supposition, that *such* a song and hymn, as is here mentioned, was used, as the most effectual for the purpose intended by it.

SHOULD these strictures and observations be deemed unnecessary, or not just, they may be disregarded. I am no farther concerned for the publication and support of them, than they may be thought conducive to the illustration and right interpretation of so momentous a part of the sacred books, and to preserve their true and salutary sense and meaning in the minds of less attentive Christians, who may not observe them, unless they be thus particularly pointed out.





# S H E O L;

Being a brief

## DISSERTATION

Concerning the PLACE of

### DEPARTED SOULS,

Between the Time of their DISSOLUTION,  
and the general RESURRECTION.

*And besides all this, between us and you there is a great gulf fixed; so that they, which would pass from hence to you, cannot: neither can they pass to us, that would come from thence, St. Luke XVI. 26.*

Hic locus est, partes ubi se via findit in ambas  
Dextera, quæ Ditis magni sub mænia tendit,  
Hæc iter Elysium nobis; at læva malorum  
Exercet pænas, & ad impia Tartara mittit.

VIRG.

2 N B O L

WILLIAMSON

1800

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## P R E F A C E.

**T**HE article of *Christ's* descent into hell hath been received as a catholic doctrine, ever since the council of *Aquileia*, which was held, in the year 381, and from that time, hath made a part of the orthodox confessions of faith : so that it may be said, if *Christ* descended into *sheol*, how say some, that there is no *sheol*, Hades, or Hell, which three words signify the same place or thing in different languages. But the doctrine herein asserted hath been interpreted by some, in such a way, that the compilers of the Creed are supposed to say nothing new, in it. For as *sheol* hath been rendered the grave, nothing more is meant, say some, than that *Christ* was buried, though that is expressly set down, in the article immediately preceding this.

BUT these Formularies of faith in the primitive times, were conceived and expressed  
in

in as few words as possible, that the essential and necessary articles of the Christian religion might be the more easily learnt and remembered: so that they would not, in this place, admit of a useless word or clause in such an abridgment, or repeat the words, *he was buried*; or any phrase, that expressed the same sense. A man of the lowest capacity could not be guilty of so ungracious a tautology; much less could persons of the best, who were probably guided by the Spirit of God, in what they penned, for the perpetual service of the church, as a rule of faith.

BUT, says another objector, somewhat more sly and shrewd than the former, the original *Hebrew* word, used in many places for soul and body, is the same. Nay NePeSH is the word in *Levit. Deut.* for a dead body, or carcase. But it is a common figure in speech, to put a part, especially an essential part, for the whole. So when we walk in any burial place, it is commonly said, my friend such a one lieth here &c. Nay our Lord himself speaks to a dead body, as though it had a living soul, *Lazarus, come forth,*



forth, St. *John* XI. 43. from the intimate union of soul and body, the properties of both are frequently predicated of, and ascribed to, either. As the word *NePeSH* signifies the human frame, it is used for either of man's integral parts, or the whole united. And Mr. *Ainsworth* observed, that it commonly stands for what we mean by the word *person*, or *man*, as an *individuum vagum*, of which he points out several undeniable instances. This answer, I hope, will satisfy any serious, though weak Christian. As for the caviller, he is seldom to be satisfied. Upon the whole, we must be determined by the context, and leading meaning of the passage, where the word occurs, to fix, whether its collective, or a distinctive sense should govern there. However, I should have no objection to a translator, or commentator's, pointing out the true sense, wherever it may be found, to prevent mistakes, and inform weak minds. But in the text, whereupon this article is principally built, let us try whether a sense, worthy of an inspired writer, can be made out, if we render *sheol*, the grave—For then

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the version must be;—"thou shalt not leave my NePeSH in the grave," *i. e.* to be corrupted; neither shalt thou &c. to see *corruption*. What believer can suppose that such a way of writing could be the work of the Holy Ghost, or that there are two clauses, put together without any words or thing intervening, to express only the very same idea? This would be called a senseless tautology, or ungracious prolixity, in the meanest human writer. But what <sup>a</sup> *Gussetius* observes here sets every thing right, and restores the passage to a due propriety.

THE two principal opponents of this doctrine, and indeed of all revealed truths, as such, have been the *Sceptics* and the *Deists*. The *Sceptics* profess doubting upon all points, and declare against certainty, in any. What the monster is in the natural world, these are, in the rational and religious. But their increase of late, and numerous appearance, has taken off much of their ugliness and deformity; so that some, instead of holding them in detestation, and avoiding them, admire, and affect an imitation

<sup>a</sup> *Distinguit id quod partem utramque spectare potest; ANIMAM spectat animam corruptio carnem.*

tation of their imperfections, impiously blaspheming, and turning into ridicule, the most venerable mysteries, and the saving truths of our holy religion. These men appear now without a mask, and seem to be countenanced by some, called Christians, though upon their own principles, they never can become *such*. For true Christians must be zealous professors of a right faith, declaring the certainty, and undeniable truth of some particular precepts, of a moral nature, which declaration or profession cannot consist with the principles and tenets of a *Sceptic*. But the Christian thinks that one great excellency of his religion is his being placed by it, out of all doubt, in points of the greatest importance to him, if *such*, as point out the only path to immortal happiness, and assist him, in the way to it, may be called *such*. So that reducing things to a certainty is the Christian scheme, and keeping them in a state of doubt is that of the *Sceptic*, which seem to be at an irreconcilable distance. That there may be no mistake, therefore, in a matter of *such* infinite moment, every man

should carefully examine his own faith, and moral conduct, by the Gospel rules, and take care not to deceive *himself*; for God cannot be *mocked*. And should any *Sceptic* presume to plead the merits of *Christ*, in arrest of judgment, at the last day, he may expect to be told—"Depart from me, I know you not, as none could come unto me, but by faith in my father and me."

N E A R L Y allied to the *Sceptic* is the *Deist*, though when they are considered as brethren in infidelity, their difference is not great. The former by doubting of every thing, can believe nothing; the latter, if you will take his own word (which I have no reason to do) believes a God. The *Sceptic* may reply, that though he believes nothing, in the rational or Christian sense of that word; yet he *denies* nothing, and, therefore, cannot be said to be directly an infidel, which implies, that a man is come to some resolution, and conclusion, in his enquiries, though the scale, that preponderates, may be that, which is opposite to the Christian scheme. But then the  
*Deist*



*Deist* will say, perhaps, or his allies may say for him, that the modern *Deists* believe a future state, which will counter-balance the *Sceptic's* not *positively* asserting the being or attributes of a God. If this argument, in favour of the *Deist*, should surprise any Christian reader, he may be pleased to consider, whether so much doth not follow from the *Deist's* being as strenuous an advocate for natural religion; as he is an opposer of revealed: and I am able to produce an authority, that will be allowed, I think, conclusive by a great majority, which says, that the belief of a future state is a *doctrine of natural religion*. As this is meeting the *Deist* half way, I am not surprised at the increase of *Deism*, from the allowance of such complaisant Christians. But the *Deists*, who have been always artists in *their* way, and politicians every way, have spun a web for these flies, which hath constantly supplied them, with the food which they like best. In short they have succeeded beyond, perhaps, their own expectation, by the device, just now hinted; I mean, by declaring the doctrine of a fu-

ture state to be a discovery of natural religion, and consequently a part of theirs. Their Christian Allies confirm them herein, by asserting, that this doctrine is not to be found in the Old Testament ; or in any book or scheme of religion, before the nativity of our Lord, whose Gospel “ brought life and immortality to light,” and so was properly a light to lighten the *Gentiles*. The Christians, therefore, under the Gospel dispensation are almost as good men, and as knowing, as the *Deists*, though they must be looked upon, as their juniors, and not so considerable, as the first discoverers.

BUT this little tract is wrote to undeceive many, by shewing, that the doctrine of a future state is to be found in the Old Testament ; and I suppose, it is most probable, that it could not have been satisfactorily discovered, without revelation. The proof of this may be taken from the deplorable case of an innumerable multitude, who still sit in darkness, because they want the light of revelation.

SHOULD these subtle adversaries of the Christian religion attempt by their sophistry  
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to gain more ground upon us, by the same deluding and flattering arts, and endeavour to seduce more, by telling them, that the Christians of the Gospel dispensation are to be preferred to the believers of the Patriarchal and Mosaic times, by having better hopes, and more extensive views, we shall, I hope, be ready to unite in this answer, that the Christian church, like the founder of it, remains the same yesterday, to day, and for ever.

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# S H E O L.

**I**NSTEAD of attending to an enumeration of particulars, relative to the subject of this treatise, many may say we have not as yet heard, whether there be any *sheol*. The words may be applied here, as well as they were formerly, to the more important question, concerning the Holy Ghost. Both doubts may arise, I think, from the same cause, I mean, not searching the Scriptures ; for in these, both must appear, upon a due search, as both are revealed in both the Old and New Testament. A Trinity of Persons in the Divine Essence, under the words Father, Son, and Holy Ghost, is not indeed asserted in one, and the same, place ; but the doctrine is fully taught and revealed, as to the substance of it, in many parts, which, by being compared, and put together, fully prove the truth of it, to the satisfaction of any unprejudiced, reasonable mind ; the same may be said of *sheol*. The very word is to be found in many places, and would, if considered in,



in, and taken with, the context wherever it is found, give us its true sense and meaning. Had this word remained in our Bibles, without any translation, the *Hebrew* letters only being put into those we commonly use, as hath been practised with success, in some other words, much of that confusion, and much infidelity, might have been checked, and, perhaps, have been intirely prevented, which have been owing to wrong constructions: the two repositories for the material, and immaterial, parts of man would have been kept as distinct, as they are in themselves, and then no dangerous mistakes, concerning the nature of souls, and a future existence, could easily have been made. There are two words in the original *Hebrew*, which are more particularly rendered, by our translators, the *grave*, so that they seem to be used promiscuously as synonymous expressions, though they are by no means such—these are *sheol* and *keber*. This little piece is intended to consider chiefly the former, and settle its meaning, by a few proper *Scripture* proofs. But I shall first give the meaning of *keber*, and then proceed to produce *such* proofs. The sense of this word is fixed so early as *Gen. XXXV. 20*, where, it is said that *Jacob* set

a pillar upon *Rachel's grave*, *keber*, that is, the place, to which her body was committed for its state of dissolution. And here an ancient sect of idolators, who take their name from this word, fall so directly in my way, that I cannot well pass them by, without touching upon them, so that it will not, I hope, be called a digression, to give a short account of them. They were called *Cabiri*, and they were, I think, in the most early times; and these were probably the *Necromancers* of their respective ages, who pretended to divination, by some extraordinary observations upon dead bodies. Their pernicious practices, and opinions, were spread far and near, and well known, when our Saviour was upon the earth, since the man possessed, whose habitation was among the tombs, seems to have been a conquest of theirs. Such scenes and places, one would suppose, would be the most agreeable residence for the devil and his angels, where they could feast their eyes with the trophies of so many victories over mankind, and the dreadful spoils of their conquests and cruelties. These *Cabiri*, therefore, who seem to be initiated in the worst rites of *Pagan* idolatry, and superstition, allowed of, if not commanded, human sacrifices: *Cro-*  
*nus,*

*nus*, therefore, their supposed founder, was said to sacrifice his own son Τιμωροῖς Δαίμοσι, and we find that these idolaters were frequent enough to deserve the notice, and disapprobation of prophets and inspired writers<sup>a</sup>. *Isaiab* LXV. 4. probably had an eye to these people, when he describes such as remained among the graves, and lodged in the monuments.

SUCH impieties, continued for many ages after *Christ* came, as the histories of the conquest of *Mexico* &c. fully demonstrate. But as these shocking cruelties cannot, I suppose, be charged upon the philosophers, we must leave Satan and the *Deists*, when they meet, to settle accounts, to give a true account of their introduction, and some good use, perhaps, may be made of a confession, or acknowledgment either way.

IT is clear, I think, from what is said of the *Necromancer*; that the *Cabiri* were such<sup>b</sup>

—For

<sup>a</sup> If the *Cabiri* were here pointed out by the prophet, it will be a strong attestation of the supposed antiquity, and continuance, of this sect through different ages, and during a long series of years.

In short, nothing but Christianity could, perhaps, ever have destroyed a religion so ancient and established, however abominable and impious in itself.

<sup>b</sup> See the learned M. *Holloway's orig.* upon the word *cubar*, Vol. II. Bp. *Cumberland's* table prefixed to his *diff. de cabiris*, places them in the time of *Ham*, who is supposed to be the same with *Cronus*, in whose days, *Syria* and *Egypt* only are supposed to have been peopled.

—For says *Maim.* as cited by *Ainsworth*, upon *Deut.* XVIII. ver. 11. *Of him, they say, that he made himself hungry, and went and lodged among the graves, that the dead might come unto him, in a dream, and make known unto him, that which he asked of them. And others there were, that clad themselves with cloaths for that purpose, and spake certain words, and burned incense for that purpose, and slept by themselves, that such a dead person might come and talk with them, in a dream. Maim. treat. of Idol. Ch. 11. Sect. 13.*

THESE idolaters are described, *Deut.* XVIII. ver. 11. by the words *that seek unto the dead*—*Hæc est necromantia*, says a commentator cited in *Pool's* abridgment. Whether *chober*, the *Hebrew* word, translated by us *charmer*, be pretty near of the same signification, differing only in the first letter, which is a letter of the same organ, though not the same character, is submitted. However the several species of idolatry, mentioned in this verse, had this rite in common, though others were probably added to each in their idolatrous worship of the infernal deities, if *Maim.* says true. So the *Cabiri* were, I conceive, principally pointed out, and described, by the words *that seeketh*  
unto



unto the dead, if the sense of the original ought to be attended to.

AND as Satan knew that the most alluring bait for all men was sensual pleasure, he made *that* one of the principal parts of idolatry, or of the worship of him, and probably offered it, in all his forms of religion, saying—All this (*viz.* a variety of fine men and women) will I give thee, if thou wilt fall down, and worship me. The *Cabiri*, therefore, whose goddess was *Cubar*, must have been deeply engaged in her impure abominations, since we find so much of *Venus*, *Cupid* &c. in all the old Heathen mysteries and mythology. *Mabomet* embraced the offer, and his followers still enjoy it, and I doubt not, have some converts by it; or at least retain many in their own religion, if it may deserve that name.

BISHOP *Cumberland*, in a *Latin* tract published by Mr. *Payne*, acknowledges that the name *Cabiri* is plainly of *Phœnician*, or *Hebrew* extract. The latter, I think, most evidently true, since the very letters of the two names, signifying *grave*, and these *infernal idolaters*, are the same, קבר *Hebrew*, *Cabiri* *Latin*, καβειροι *Greek*. And their religious tenets by no means contradict their etymology. Their Deities were the *dij inferi*,

*feri*, or *sepulchrales*, and their rites equally impure and abominable. *Ceres*<sup>a</sup>, *Proserpina*, and *Pluto*, were the Deities they adored. The Eleusinian mysteries, and the subterraneous tricks, which were played by the *Egyptian* priests, were part of the *Cabiritical* religion.

THEY had temples in *Egypt*, *Greece*, and *Italy*, at *Memphis*, *Thebes*, *Dodona*, and *Ephesus*. The Bishop is willing to suppose the *Cabiri* derived their name from a *Hebrew* word, signifying to *draw near* קרב, because the priests *approached* their God, when they performed religious duties. But this way of reasoning is not worthy of so great a name, since all ministers, of all religions, are supposed to be admitted to a nearer approach, than others, to the God whose servants they are, and might, for the same reason, pass under the same denomination. In short, the good Bishop supposes that the *Cabiri* and *Corybantes*, are so called from the same word; and founds his conjecture upon an affinity between them, in their religion and names. His Lordship observes likewise, that *Venus* was held in great honour, by the *Cabiri*, insomuch that she was called in the East *Cubar*.

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<sup>a</sup> Supposed to be the same with *Isis*.

I SHOULD proceed now to consider the places, which I did design to produce in order, and explain the word *sheol*. But the *Jews* have always taken great pains to conceal the truth, about these points, and the opinions of their church from the Christians, of which they have given a notable instance of their disingenuity, in endeavouring to pervert the true sense, and suggest a false one, of this word *sheol*, in order to evade some objections, which were made to their positions, and taken from their own constructions, and received interpretations. This is charged upon them, by the learned *Raymund*, in the following words—

*Est autem hoc in loco sciendum, quod Judæi contradicendi nobis & veritati tantâ malignitate ferantur, quod singulorum pænè verborum significationem, absque aliquo prospectu pudoris, inficiantur, & inde in prædict. Sheol nequaquam infernum dicunt esse, sed fossam, sive sepulchrum, quos per subjectas traditiones majorum suorum ostendemus esse falsiloquos.*

THE illustrious *Raymond* (I give him that title, though no Cardinal, or Vicar-general, or even Protestant, but an humble Monk) having given us so clear an opinion, in this case, I need not subjoin any extracts from

other writings, since the Holy Scriptures only can add any authority to his observation. But at the same time, in this tract; I hope to strengthen the faith of the doubting Christian, and convince the unbeliever in one of the most important articles of our faith. But before the reader enters upon the S.S. which may be here produced, to settle the meaning of *sheol*, I must desire him to observe, that I propose not to tire him out, by a multitude of passages, but produce only a sufficient number, to prove the point we are upon. For a tenth part of the evidence cannot be brought, which the S.S. contain upon the argument:

THE first place, where the word *sheol* occurs is, I think, *Gen. XXXVII. 35.* where *Jacob* refuses comfort, upon the supposed loss of his son *Joseph*, saying, *I will, or shall, go down to my son, weeping, or mourning—to sheol*, as the words lye in the original. Hence it appears, that *Jacob* depended upon finding his son, though dead, in a particular place, named *sheol*, which could not be the *grave*, as we render it, since he was supposed to be devoured by wild beasts, and, therefore, could have no proper place of interment. Besides, in a few years after burial, the father and son would be so far  
lost



lost, in their mortal part, that they could have no personal knowledge of each other. The same tender parent uses the same word, upon fearing what mischief might befall *Benjamin*, in his way to *Egypt*.—*Then shall ye cause my hoary head, i. e. me, an old man, to descend to sheol.* There can be no mourning, in what is called the grave, where there can be neither joy nor grief. Whereas *Jacob* says he should be here, with, or in grief.

LET me ask, whether the doctrine of a future state, or another state of existence, after the present, was revealed, or known to the church and people of this age? *Gen. XXXVII. 35. Jacob* says, *I will go down into the grave, sheol, unto my son, mourning;* but there can be no mourning in what is called the *grave*, as was before observed, where there can be neither joy nor grief. The original word frees the text from such seeming absurdity, as a sense of human affairs is not inconsistent with the state of departed souls; and, therefore, the word *sheol*, not *KeBeR*, stands in the text, as it does, in the other verse, where he says, *then shall ye cause &c. to descend to sheol*, as above cited, though he should leave this world, or state sorrowing, *Be IGON*.

*Sheol,*

*Sheol*, in the translations, *Jewish* writings, and divers places, is named *inferus*, *infernus*, *hades*, the infernal region, the hidden land, and *terra viventium*.

*Numbers XVI.* 30, where the rebels against *Moses* are threatened with that new, but terrible, destruction of being swallowed up, or buried alive, the original says, they went down alive, into *sheol*.

SHOULD it be objected, that these persons could not go down into *sheol*, as they went down with their bodies, for which *sheol* is no proper receptacle, the answer is obvious—That soon after the pit had shut her mouth upon these wretches, there must have been a separation of soul and body, that upon such a separation, the *adamah* would retain its part, or what was originally taken from it, and the unbodied part would hasten to obey the first order of the Creator, immediately descending to the place prepared for it, by the Almighty, according to the first settled course of laws, whenever there should be a separation, and order for its commitment to a proper custody, for its future trial. This was, therefore, both natural and necessary, after such an appointment. It may as well be asked how could a whole world, except eight persons,

persons,

persons, who perished together by a swift destruction, obey, in this instance, the universal command of Providence; or were they exempted from such obedience? This answer, I trust, is sufficient:

*Deut. XXXII. 22.* It is said, *a fire is kindled in mine anger, and shall burn into the lowest hell.*

HEREUPON the *Jews* might found their superior and inferior *sheol*, called *Gebenna*, and thence the Poets plan of *Elysium* and *Tartarus* was probably copied, together with that variety of opinions concerning the different states of the happy and unhappy dead, which prevailed from time to time among the nations.

*Job. XI. 8.* The words, *deeper than hell, sheol*, occur where the word *sheol*, in respect of its situation, is set in opposition to *heaven*. This, not the grave, was the hiding-place, where *Job* wished to be concealed, *Ch. XIV. 13*, where he says, *O that thou wouldst hide me in sheol, that thou wouldst keep me secret, till thy wrath be past.* This must refer to a particular place, appointed to receive and protect the good, when they shall be taken out of the reach of evil men, or evil times, coming upon them: to this place the good afflicted man was willing to go,

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and

and here he was contented to wait, till the exchange of his body should be compleated, by his receiving a new one, when he would be under no farther apprehensions of the divine, or any human displeasure.

I pass now to 1 Sam. II. 6.

*He, the Lord, killeth, and maketh alive, he bringeth down to sheol, and causeth to ascend from sheol, English, bringeth up.* The LXX. render *sheol*, in many places, *hades*, which is by us commonly called *hell*, though its meaning be contrary to the vulgar sense, imposed upon that word. For the superior *sheol* is really the place of the happy only, where good spirits only are kept, namely, the spirits of just men, in order to be perfected, at the final judgment. To proceed.

2 Sam. XXII. 6.

*The sorrows of hell, (sheol) compassed me round about.* This is a prophetic declaration of our Lord's descent into hell, *sheol*, which was done immediately upon the separation of soul and body, whither all of us must go, at our dissolution. This was the Paradise, or the separate place of the happy, departed this life; where the thief on the cross was promised by our Lord to be with him, the very day of their suffering.



ing, when our Lord preached to the saints there, according to St. *Peter*, and from whence it is supposed they were delivered, that they might be perfected, in order to attend upon, and accompany, him, in his triumphant resurrection and ascension. Some of these appeared unto many, *as they had been long crying under the altar*, Revel. VI. 10. *voce importuna postulantes*, “how “long, O Lord,” (which is the idea given in the word <sup>a</sup> *sheol*, from שְׁאֵל) this comfortable anticipation of perfect happiness was; upon this occasion, most graciously vouchsafed in mercy to them, and in confirmation of the faith and hope of all believers.

THE reader may be as well pleased, as I am, to observe, that Psalm XXIV. seems to be a description of this particular enlargement. Our Redeemer alone was that *Lord of Glory*, who could demand, in so solemn, and authoritative a manner, an admittance into this secret place, to whom its everlasting doors must be opened, at command, and for whom, those *gates must lift up their heads*.

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<sup>a</sup> The primary sense of SHaAL is in *Marius Petitionem*, interrogavit &c. *Sepulchrum* is a metaphorical sense, set down in the 3d and last place, and taken in, I presume, from the Rabbies, when they were resolved to pervert the true meaning.

THE word CHEBLI, *sorrows of sheol*, though rendered *funes*, proves that what we mean by the word *grave* can never be the true rendering of *sheol*, since in that place, there can be no sense of *sorrow* or *joy*, or any such uneasiness of any kind, that is felt here. All such sensations are suspended at least, if not extinguished, while the body lies in that condition.

Gussetius remarks very pertinently and justly upon *Pf. XVI. 10*, by saying, *distinguit id, quod partem utramque spectare potest שׁוֹל spectat animam, corruptio carnem.*

ONE may wonder how our translators could render *Pf. XXX. 3. O Lord, thou hast brought up my soul from the grave*, as the sense is hereby made absurd nonsense. Whereas the true rendering, that God brought up his soul from *sheol* (the word here used) is a clear prediction of our Saviour's descent into hell, or *hades*, conformable to what is said of the same person and subject, *Pf. XVI. 10.* just above cited.

*Pf. XXXI. 18*, we read, *let the lying lips be put to silence*; the original says—the wicked shall be silent in *sheol*, viz. that *sheol* where such are kept in safe custody. This is a most remarkable passage, deserving a particular attention. In the superior *sheol*

the souls there deposited, instead of being *silent*, are incessantly crying (as above observed) “how long O Lord”— impatiently expecting their Lord and Judge to come and release them, and after sentence of absolution and approbation, to perfect and reward them. But in the other *sheol*, there is fullness and silence: they care not *how long* it is before they are called to appear before the Judge, to receive sentence of condemnation, and to be consigned over to their dreadful punishment and endless misery. Hence the old *Jews* called this inferior *sheol*, *dumab, silence*. It is to be supposed, I think, that our Lord went into both *sheols*, into the former, as a Deliverer and Comforter, into the latter, as a Conqueror and Avenger. I shall content myself with citing one Psalm more, the LXXXVIII. where we read, ver. 3. *My life draweth nigh unto the grave*. The original says, *my lives draw near to sheol*. 'Tis strange that the interlinear version, in *Mont. Bible*, should be here *sepulchrum*, when the word KeBeR, *verse* 6th, is properly so rendered, *verse* the 7th may, I must not say, ought to, be rendered as follows—Thou hast set me in the infernal region or pit, (בור) in the place of darkness (thick darkness) in the deeps, or depths,

מצלנת. This word, I conceive, may belong to the root צל shade, or shadow; if so, with the *Mem* prefixed, it may signify the place of shades, or unbodied spirits; חשך, the noun used in this place, for darkness with the *Mem* prefixed, signifies *plur. luci tenebrosissimi*, or *loca refertissima tenebris*, according to *Robertson*.

THE next scripture I shall set down is *Prov. XV. 24. The way of life is above to the wise, that he may depart from hell beneath, sheol MaTA infra.* The Hebrew literally rendered, is,—the way of *lives* to the intelligent, that &c. The *lives* of good men, that is *both* their lives, called spirit and soul, by following the right path, will be a means of bringing them, or causing them to ascend from *sheol*; whereas the remaining life, or soul of the wicked, after the extinction of a spiritual life by sin, may be left in the *sheol* of the wicked, or lower *sheol infra*, as the destined place of their punishment, as well as their prison. *Robertson* says, that the verb SUR, here rendered *depart*, signifies the contrary to ASaR, which is the verb for *binding*, and thus gives the sense we want. *Sheol* is represented as a place of restraint, where the inhabitants are *bound*, as it were, with cords



or fetters ; so the sorrows, bands, or cords, of *sheol inferni* compassed, furrounded, and so detained and kept the spirit and soul of our Lord, like a prisoner, as it were, for a short time, as the sepulchre did his body. But as he could not be holden long in *hades*, long enough only to fulfill the S.S. and prove the reality of a proper dissolution, and his suffering what all men suffer, and all this, with his own consent, from the beginning ; so his elect shall depart SUR, be unbound, and at full liberty, upon their being acquitted, at the first judgment or resurrection.

I MUST crave the reader's patience, while I cite a pertinent passage from the book of *Lamentations*, because, I think, it illustrates my subject, and because, I think, it hath not met with, as yet, a proper expositor.

We read *Cb. III. 56, 58.*

56. *I called upon thy name, O Jehovah, out of the low dungeon.*

58. O ADONI, *thou hast pleaded the causes of my soul, thou hast redeemed my life, vitas meas, my lives*, according to the interlinear version, in *Montanus's Bible*. The *Hebrew* words, for *the low dungeon*, in the 55th verse, must be rendered in Latin, *è puteo inferorum* ; and the *English* should be—from

the pit of the infernal regions. As the original word, for this *place* (inferi) is *plural*, as well as the *Latin*, we are taught, I conceive, thereby, that there are more apartments, than one, for departed souls, and, at the same time, that our Lord was in each of them, if he was the person, who is said here to have called upon *Jehovah* from thence. And *this* I take to be the meaning of these words. When he was in *sheol*, the Humanity might, with great propriety and confidence, call upon *Jehovah* (the Divinity) from thence, as his state of separation gave him a full right to claim the promised redemption, the condition he was then under being an undeniable proof and confirmation of his having performed his part of the original compact between the Essence and Humanity of *Christ*.

ANOTHER particular, observable in this passage, that persuades me, I am right, so far, in my comment, is the change of names, within the compass of a few lines, in the form of invocation. In *verse 55*, *Jehovah* is called upon; but in the *58th*, *Adoni*. Our translators, by rendering both, by the word *Lord*, make the *English* reader suppose these two words to signify the same person, which is not always the case. *Ado-*

*ni*, our Lord, is *Jehovah*; but *Adoni* is likewise Man sometimes, which must not be said of either the first or third Person of the blessed Trinity. And whoever will attend to the subject matter of *verse* 58, will see the reason and propriety of this alteration of the name, in the invocation. For here the second Person of the Essence only, or God-Man, is addressed, to whom the name *Adoni* here must belong; whereas the three Persons, each of whom is *Jehovah*, are invoked under that name. That *Adoni* signifies here *our blessed Lord*, plainly appears from the personal characteristics of him, set down in this 58th verse. *Thou hast pleaded the causes of my soul* (NePeSH) *Thou hast redeemed my life*, lives, in *Hebrew*, O *Adoni*. The verb RUB, and its noun set down, in this verse, for *thou hast pleaded the causes*, signifies what we commonly call the Oratory of the Bar, or the Pleadings of Counsellors before a Judge, in behalf of their Clients. But the Advocate here was not pleading a Cause about Temporal Property, tho' the ideas are borrowed from such litigations. Causes of a much more concerning nature, causes of the Soul, were here in dispute, before the Judge, and our Advocate undertakes such only. The Causes before this Judge  
are

are all for life and death, and the Cases before this Court, of a criminal nature, we know who is the Plaintiff in them all, and who the Defendants are: we know, likewise, who is always the able and powerful Counsellor for the Defendants.

THE Person, here addressed, is likewise emphatically pointed out, by the words—*Thou hast redeemed my lives, vitas meas*, as the *Hebrew* is rendered in *Mont. Bible*. What Person, besides our Advocate and Intercessor, ever pretended to the title of Redeemer of lives, *i. e.* of the spirit and soul? *Adoni*, therefore, here must be the God-Man; though in the S.S. the word is not always to be so understood. For it is used frequently in a sense of accommodation, and applied to kings, princes, and great men, as the word *Lord* is in our language, as such are, in different degrees, entitled to assume that character, coming under the original idea of *Adon*: for they are, I hope, *generally*, and should *always* be, ornamental pillars, and firm supporters, of Christian states and empires, when rightly used and applied. Our *Adoni*, the God-Man, himself is, therefore, called the chief Cornerstone, or Base, upon which his glorious edifice, the Christian Church, always most securely



curely depends. I leave the farther application of what hath been said above to the reflections, and more important inferences, of my reader.

I NEED not add that this passage in the *Lamentations* was a prophetic description, pointing to our Lord's descent into *hell*, as *sheol* is called in our confession of faith.

WHAT is said in *Ezekiel*, Chap. XXXI. XXXII, upon this point, added to what hath been above produced, and to *Hosea* XIII. 14, must be more than sufficient to illustrate and confirm what hath been advanced upon this argument; and the justness of the distinction between a superior and inferior *sheol*, as well as the foundation of it, fully appears.

THE New Testament indeed occasionally, (and there was no necessity for a repeated particular assertion of a truth so established by a succession of inspired writers, and the opinions of patriarchs and prophets) confirms what we find in the Old. Accordingly, not to repeat what hath been observed about our Lord, and the thief upon the cross &c. what is said about the two *sheols* is plainly alluded to, by St. *Luke*, where the upper, or place, where the saints are detained, is called *Abraham's bosom*, XVI. 22. *Fachim est*

*est autem, at moreretur mendicus et portaretur ab angelis in sinum Abrahæ. In Talmude—Hodie, sedet in sinu Abrahæ—Ait glossa, quidam exponunt—hodie mortuus est.* And what is the parable of *Dives* and *Lazarus*, but an allusion to that doctrine concerning a superior and inferior *sheol*, which must otherwise have been so far from an illustration of any thing to the *Jews* of those days, that it must have been an idle tale, which they must have passed by, without notice, for want of proper ideas, or knowing any real foundation, whereupon it may be built.

SINCE there are some curious observations upon the Parable of *Dives* and *Lazarus*, in Dr. *Edwards's* *Preservative against Socinianism*, the reader, I think, will excuse my setting them down, in this place, “ as the *Apostles*,  
 “ and particularly *St. Paul*, speak of our  
 “ *Saviour*, by way of allusion to the customs  
 “ and opinions of the *Jews*; so our Savi-  
 “ our *himself*, it seems, makes use of the  
 “ same method, in speaking of the condi-  
 “ tion and state of souls departed; for in  
 “ the 16th of *St. Luke*, in that famous  
 “ *Parable of Dives and Lazarus*, where  
 “ he represents the very different fates of  
 “ those two persons, after death, *viz.* that  
 “ *Dives*

“ *Dives* was sent to *hell*, a place of tor-  
“ ment; whilst *Lazarus* was conveyed by  
“ angels, into *Abraham’s bosom*, a place of  
“ rest and happiness: *Wolzogen*, in his  
“ commentary, saith, that in this description  
“ our Saviour had no regard to *truth*, (for  
“ this account contained a downright false-  
“ hood) but only to some *ridiculous, ab-*  
“ *surd notions*, which then passed for cur-  
“ rent, among the *Jews*; you ought, there-  
“ fore, to be informed, that this whole  
“ account, that you may meet with here, or  
“ elsewhere, in the S.S. about the *invisible*  
“ *mansions of separated spirits*, in the other  
“ world, in which the souls of the righte-  
“ ous are supposed to be in joy and rest,  
“ and those of the wicked to be in misery  
“ and torment, was a *fable* first invented  
“ by the *Greeks*, from whence it was con-  
“ veyed to the *Jews*; and from both was  
“ borrowed, and brought by the Fathers,  
“ into the Christian church, where it meets  
“ with entertainment and belief, to this  
“ very day.

“ FOR you must know, that the *souls*  
“ of men, both good and bad, after their  
“ separation from the body, though not  
“ quite annihilated, yet remain in a *sleepy*,  
“ or rather *senseless* condition, neither capa-  
“ ble

“ ble of pleasure, nor sensible of pain.  
 “ The *Jews* indeed thought otherwise ;  
 “ and so one would think *our Saviour* did.  
 “ For though as to the *circumstantial* parts  
 “ of this *Parable*, he doth, as the nature  
 “ of the thing required, enlarge and adorn  
 “ it, with *figurative descriptions* ; yet as to  
 “ the *main scope* and *design*, which was to  
 “ give an account of the different events  
 “ that happen to the righteous and the  
 “ wicked, immediately after their dissolu-  
 “ tion, we cannot, without GREAT IMPI-  
 “ ETY, imagine but that he did believe the  
 “ truth of it himself, and intended to form  
 “ a belief of it, in the minds of his hearers.  
 “ And yet it seems, by the account given  
 “ of it, by our adversaries, there was no  
 “ other foundation for this, but only some  
 “ *foolish* and *fabulous* conceits, which ob-  
 “ tained amongst the *Jews*, to which our  
 “ Saviour *alludes* in this discourse.

“ BUT is not this a scandalous account,  
 “ and doth it not plainly lay the blame of  
 “ this *erroneous opinion* upon our Saviour,  
 “ together with those other superstitious  
 “ conceits and practices, which, as our ad-  
 “ versaries tell us, have been since grafted  
 “ upon it ? For if he had not *accommodated*  
 “ his sermons to these mistaken notions,  
 “ which



“ he doth, without giving the least intima-  
 “ tion, that they were all fiction and figure,  
 “ the Christian world would never have  
 “ given entertainment, as they now do, to  
 “ these idle tales.” *Fourth and last part,*  
*Page 194.*

GIVE me leave to add, that the phrase made use of by St. *Matthew* in the VIII. XXII. XXV. Chapters, of *outer darkness*, seems, I think, to be taken from the notion, then current in the *Jewish* church, of the inferior *sheol*, called as above XXII. XXXII. the *lowest hell*. It may be considered whether that circle of thick darkness which surrounds the six days work of the creation, and was possibly ordered thither upon the first creation of light, *Gen. I. 4.* or, however, after the second division, or expansion, mentioned at the 14th *verse*, and when the luminaries were formed, and appointed for a divider between day and night, as well as for other great purposes, may not be the inferior *sheol*. The phrase of *outer darkness* seems to favour such a supposition; but this is submitted to farther examination, and better judgments, as I shall never, I hope, assert any thing, without proper and positive evidence, or put conjecture,  
 however

however probable, upon an equal footing with revelation.

To the just cited extract from *Pugio Fidei*, I shall take the liberty of adding a few others from the same author, which will place the matter in a clear and strong light. Upon 1 Reg. XXV. 29. it is observed, *Abigail per spiritum sanctum vocavit* (hunc locum) *ligatorium viventium*, i. e. *conservatorium*, *thesaurum* &c. vocant *Rabbini Judæorum*, *Apothecam* vel *cellarium animarum justorum* &c. Ac sic patet, quod duo erant olim animarum receptacula apud inferos, unum bonorum, alterum malorum, quodlibet tamen vocabatur Infernus. Sed locus impiorum *infernus inferior* justorum, vero *infernus superior* dicebatur. Sequuntur cit. ex Rab.—et paulo post; hunc quoque *infernum superiorem* vocat *Ezekias portas inferni* Esaias XXXVIII. 10.—Ego dixi in abscissione dierum meorum, vadam ad portas inferni, i. e. vadam ad limbum qui est quasi in principio inferni, ubi descendunt omnes sancti, usque ad adventum Christi. Animadvertat itaque *Judaica* pravitas eandem fuisse et fore fidem nostrorum et sanctorum omnium antiquorum, et plurium etiam magistrorum suorum, quantum ad istum articulum.

I NEED not, I think, lay any more Scripture proofs before the publick, to prove a point made so plain already. But the particulars, above extracted from the holy Writings, furnish us with some useful remarks, and many important observations and reflections, a few of which shall be suggested.

I. WE can from hence account for the origins of many notions and opinions concerning a future state, which prevailed within, and near to, the pale of the church, from the first ages of the world, to the times, when the doctrine was illustrated and exemplified, in such a manner, as was sufficient to remove all doubts and uncertainty concerning the truth of it. The poets foundations, upon which they built their romances, were not in nature, as hath been asserted, but in scripture, which was perverted, and distorted, to serve their ludicrous purposes. Their descriptions would be nothing more than the baseless fabrics of dreams and visions, without this supporter: they could not, indeed, have existed otherwise, in any form or shape, since fancy can work only by ideas, originally communicated by the senses. These indeed may be separated, combined, altered, and pieced together, by the forge of human imagination,

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tion,

tion, and have accordingly produced, by this engine,

Centaurs, and hydras, and grim *Cerberus*.

BUT all that hath a real Foundation, concerning *Pluto's* kingdom, and court, comes from the account of the two *sheels*.

*Pallentes umbras Erebi, noctemque profundam.* VIRG.

Pale shades of *Erebus*, and night profound. TRAPP.

SUPPOSING only such a part of revelation to have been hinted to the imagination of antiquity, it will not be difficult to account for all that monstrous train of superstitious rites, and opinions, upon this subject, which appear in the first books, and works, of the Learned. The knowledge, which enlightened the patriarchal church, was easily transmitted, without many mistakes, to the sons of God. Part of it, tho' mixed with many imperfections and errors, must have been dispersed among the rest of mankind, by that necessary intercourse between the posterity of *Sem* and *Ham*, and afterwards of *Japhet*. Accordingly we find, that the most early human traditions, concerning these points, came from the *Egyptians*,  
amongst



amongst whom, the first patriarchs sojourn'd so many years. From hence the sons of *Japhet* fetch'd this part of their theology, and mysteries, and built hereupon so many wild fancies.

FROM the abuses and drolleries of mythologists, philosophers, poets, and dramatic writers, some moderns would infer, and pretend to demonstrate, the preference of a state <sup>a</sup> of nature, to one of learning and phi-

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## losophy.

<sup>a</sup> The merit of these two rival powers, that would lift their heads above revelation, is stated, and fairly given us, in the *Pugio Fidei*, Part I. C. I. The authorities there cited prove that the *Naturales* (as the men in a state of nature are there called) own a God, but deny a future state, and the immortality of the soul. But the philosophers believe a God, and that the soul never dies. The author, quoted for this, is *Algazel*, whose words are—*Philosophi denique sunt, qui contra præmissos, naturales sc. et Epicuræos rationibus strenue pugnaverunt, et eorum perfidiam viriliter repulerunt, probantes Deum esse, et animam rationalem nunquam interire &c.*

I cannot, therefore, agree with a great name, in calling the doctrine of a future state a grand article of natural religion; or in charging the origin of infidelity upon philosophy; or that infidelity is of no older a date than philosophy. Such as say these things are desired to verify what they assert herein, by telling us what philosopher lived before *Cain*?

“ Tot tantæque utilitates ex philosophicâ doctrinâ  
 “ constant pio et bono viro, qui prudenter rerum ipsa-  
 “ rum naturam usumque explorat, ut sine summo dei  
 “ opprobrio contemni nullo modo oporteat. Est enim  
 “ Dei donum: at κα ἀποβλήτα θεῶν ἐπὶ κινδυνῶν δωρεῶν.  
 “ Non eodem quidem gradu ac pretio, quo princeps  
 “ illa & primaria scientia habendæ sunt cognitionum hu-  
 “ manarum disciplinæ: suo tamen loco sunt agnoscen-  
 “ dæ.” *Serranus's Preface to his Edit. of Plato.*

lofophy. But when true philofophy, and true divinity, are feparated from falfe, no man in his fenfes, I think, will be perfuaded to part with either, upon falfe principles, and partial inferences. He, that can prefer ignorance to the cultivation of the human mind, muft love darknefs better than light, and chufe to be conducted by a dark lanthorn, when he may enjoy a meridian fun. When I call human learning, or philofophy, a *meridian fun*, I call it fuch comparatively—compared, I mean, with the light of nature, or unaffifted human reafon. Otherwife I think it an unfafe guide, or *ignis fatuus*, not to be relied on, even in the affiftance it offers to a night of ignorance, and thick darknefs. Let it aét in fubferviency to the light of Revelation, and modeftly and filently confeffing, gratefully and refpectfully reverencing, its diftinguifhed and fupreme luftre; and then it fhall receive all the honour due to it, and more perhaps than it can challenge.

BUT fome think, or at leaft fay, that the world would not have been fo deluded, and led afide into error, had not artful men, pretending to fuperior wifdom, altered their natural conceptions of things, and bewildered them various ways in an inextricable  
maze

maze of error. It is said that the engaging objects of true religion and right reason are very obvious in the human mind, that they are inherent in every breast, easy to be consulted, and more faithful in their answer, than any of the oracles of *Egypt*, *Greece*, or *Rome*; some, I fear, will add, than those of Revelation. Where this image and representation is not so fully and clearly exhibited, a little chipping of the block may, perhaps, be, say they, thought serviceable; but adding any thing to it, in order to set it off, and adorn it, must be injurious, say such men, by robbing it of its inestimable native simplicity. This is the flattering glass, that hath allured so many within the net of destruction, and will probably continue to deceive, so long as the deceiver has any power.

II. THE friends of revelation then may furnish themselves from hence with arms offensive and defensive, to combat with the adversaries of it. This will appear upon a view of the enemies camp and forces, which may be considered, for this purpose, under two general bodies, or divisions, with their particular leaders and commanders, however they may be subdivided by various distinctions and denominations; all confede-

rating against revealed religion, and jointly bidding defiance to the army of the living God. The first of these is the *Philosophic* host—the other—the *Deistical*, comprehending the several schemes and patrons of what hath been called natural religion.

WE have one book, if rightly understood and applied, that can preserve us from the folly and danger of both these antagonists, and may convert them into real friends and assistants, in obtaining everlasting happiness, instead of opposing our progress, or seducing us into ruin, by vain delusions. Philosophy will be an honourable and powerful ally, when its mistakes are rectified, which may be done, by holding it before the mirror of the Divine Oracles. But I cannot see what unassisted human reason can say for itself, when it pleads for a rank or regard, superior to what is bestowed upon the philosophers, and men of science. The latter have entitled themselves many ways to the regard and veneration of posterity, of whom they surely deserve much.

*Quique sui memores alios fecere merendo.*

NOT so the unfortunate poor men, who have been always in a state of nature, and acted according to its dictates.

IN



IN this class, we meet with none but objects of great pity, who may, and ought to convince us, what weak and contemptible beings we are, and must have been, without a Revelation to direct and conduct us; or in what a worse condition we must be than *Greeks* or *Barbarians*, than the wise or unwise, as *St. Paul*, Rom. I. 14. characterises them, *if we neglect so great a salvation.*

III. PERMIT me in the next place to observe the justice and piety, in short, the intellectual accomplishments, and spiritual abilities of those truly great men, who compiled the articles of our faith. They assert, Art. 7, *That they are not to be heard, which feign that the Old Fathers did look only for transitory promises.* But the writings of too many modern divines seem to intimate that the belief of a future state is specially, or originally, a Gospel doctrine. But if, *Heb. xi. 19, 21. Abraham* and *Jacob* professed this faith, and if the passages, above produced, refer to, and prove undeniably, this great Article, and this vital fundamental principle of all true religion, we know what ground our great forefathers stood upon, and shall, I trust, always maintain it.

HERE I should release the reader, did I not think that a short comment upon a passage in *St. Paul's Epistles* may contribute greatly to illustrate and confirm the argument and doctrine, above set forth and considered. This apostle has in one verse informed the *Gentiles*, and reminded the *Jews*, that the human nature is formed of three distinct essential parts, where he prays, "that the very God of peace may sanctify them (his *Thessalonian* converts) *wholly*, and that their whole *spirit*, and *soul*, and *body*, be preserved blameless, unto the coming of our Lord *Jesus Christ*."

EACH of the three parts were capable of being altered, we see, and impaired some way or other, since the apostle prays, that his disciples may be sanctified *wholly* *ολοκληρως*, in every lot, or portion, *ολος* signifying each, and every one, as well as the whole of each as כּל does in *Hebrew*. Each was to be sanctified, to enable and qualify it for an acceptable appearance before the judge of the world, at the coming of our Lord *Jesus Christ*.

THE two former of these principles, or essential parts of our nature, are immaterial, and, therefore, presumed to be *naturally* immortal. The *first* was, in the state of  
innocence,

innocence, the ruling principle, or the *το ηγεμονικον*. This part connected (if I may be allowed to speak so, in a sense of the deepest humility and gratitude) the Divine and Human nature, and on this was principally impressed the image of God, and will be restored in all such as shall be regenerated, and made again the children of God, by grace and adoption. It is called in Scripture the *candle* of the Lord, and in the parable of the *Virgins*, is described under the image of a *lamp*, always to be supplied with fresh oil, or the grace of God. For every dependent being must be continued by some aliment, that is adapted to its preservation. So just, and literally true, is that Divine saying, “Man liveth not by bread alone,” but for the support of his body, “but by every word, that proceedeth out of the mouth of God.” *This* must feed the spirit and soul, as necessarily, as bread does the body; or else the worst death, a spiritual and eternal death, must be the consequence. When the Spirit of God is said to bear witness with our spirit, to co-operate with it, this part of us is to be understood.

THE other immaterial part of us is the *soul*, by which I understand the seat of the reasoning powers, and the imagination, together

gether with all faculties, that are not necessarily, though they may be for a time, and occasionally, connected with the body. That these two immortal, or immaterial principles, are distinct, appears from the first fall, and all that succeed it. In other words, from the first man, and all the professors of infidelity and immorality. *Adam* continued to exercise his reason, and the faculties of the imagination, when the beauty and vigour of the first part were departed; and all great offenders seem to be more *vigorous*, or thrive better, in the second part, when the first is impaired, or almost extinguished by sin. I would only observe farther upon these two noble principles within us, that they are aptly called *lives*, in the plural; which is the reason why the *Hebrew* word, rendered by us *life*, in the singular, is plural generally in the original; a few instances whereof may be seen in the above collection of texts. *Sheol* is the repository for these, where they will be received and kept till the general judgment and retribution. A particular place seems to be properly appointed for such particular imperfect beings, so long as they continue in that state, and it was particularly gracious in the Almighty so early to reveal this matter so far for the



satisfaction of his church and people, as it could not otherwise have been known. The philosophers were blind, and must have stood still, at this rock of offence, *viz.* the notion of a spirit subsisting without a body, that was a part of its constitution. And if wisdom and philosophy could not give any satisfaction here, it could not, I think, be expected from Naturalists or *Hottentots*.

By the *body* I mean the visible organized part, with all its properties and affections, its appetites and passions of various kinds<sup>a</sup>. There is an Hebrew word for *body*, which gives us, I think, the true ideal meaning of it, signifying the highest, or most visible, part of any place or thing, rendered sometimes

<sup>a</sup> 11 *Quælibet expositio est corpus vivum vel mortuum, vel Cadaver—nam 11 dorsum vel tergum exponitur—1111 superbia vel exaltatio, vel vagina, ut Job xx. 25. et R. Moses pharetram habet—*who seems to be off his guard by this construction, since this sense gives the idea we want, which is that of a *sheath* or *case* inclosing something more valuable and useful than itself, but not apparent.

When *Marius* says it signifies *medium vel intus*, he must have taken that idea from the back of an animal body, or the back of some part of the earth called a hill or ridge, and it may, therefore, be rendered by St. *Jerom* *convallē*, placed as it were between two vales, as the ridge of the backbone is between both sides of a body.

The Rabbies would fain take advantage from hence quite to remove out of our view the true idea, and give  
the

sometimes *σωμα*, which is St. *Paul's* word here rendered *body*, and sometimes *ανθρωπος*, *man*, according to *Trommius*. This clearly distinguishes the peculiar Sense of it here, where it stands for the third or material part of man, as visible, tho' united to, and acting in conjunction with, the other two.

THESE three principles, or powers, when they act together, but still with a due subordination, according to the will and appointment of him, who formed them, will appear to be that commanding and engaging image and being, that *Adam* is represented to have been originally, before his fall, and which all, who may be duly sanctified and regenerated, shall appear to be, at the last day. We shall rise more fresh and vigorous from our fall, and Satan's short triumph

the word an opposite signification, turning the hill into a vale. But the construction of *pride* and *exaltation* will not permit this. See *Marius* upon 11.

“ *Plato* in his *Phædo*, in stating the different nature  
 “ and properties of the soul and body, says that the soul  
 “ is invisible, the body, dead and alive, visible—το μεν  
 “ ορατον, το δε αειδες. This ideal distinction for the  
 body might, I suppose, be originally taken from the  
*Hebrew* language and people, most probably from the interpretation of 12.

Ubi enim mortuum corpus ceciderit & conditum fuerit, quemadmodum qui in *Ægypto* conduntur, pænè totum perdurat &c. Animus vero, inconspicibile nimirum quiddam, in ejusmodi locum alium abit, generosum quippe, purum & inconspicabilem. See *Plato's Phædo* page 80. *Serranus's* edition & version.

umph will end in his shame, and our Leader's everlasting glory. All that have fought likewise under the banner of Christ, shall partake of the fruits of his victory: From being offenders at the bar of justice, many shall be taken to sit as judges over a species of beings, which were supposed to be of a superior rank and order. "Know ye not," says the Apostle, "that ye shall judge angels?" The advancement of the human nature, by our Lord's assuming it, must exceed the reach of our present capacities. We know not what we shall be, upon a proper conduct, and behaving ourselves, as our Lord's faithful servants and allies.

SHOULD curiosity push us on to ask, whether man, when his house of clay shall be rebuilt at the general resurrection with more durable materials, and in a more superb manner, before he is translated to that heavenly *Canaan*, which is to be the place of his everlasting rest, and his real elysium and paradise, from whence he shall never be driven out (in like manner as our Lord was forty days upon earth before his ascension;) we cannot know, because it is not revealed. I see no sufficient authority for asserting what some learned and good men, even primitive writers, seem inclined to believe,

lieve, concerning a Millennium, or *Christ's* reigning a thousand years, with his saints upon the earth. For my own part, where the S. S. are silent or doubtful, it becomes us, I think, to be so, and I dare not proceed one step, in an unknown, and dark path, (and this seemeth to be such a one) without the inspired light in my hand, and the authority of *that* truly golden bough, which will not fail to protect and direct us.

BUT it is revealed, that when this earthly tabernacle shall be dissolved, the essential parts called *spirit*, *soul*, and *body*, shall go to the respective places, prepared to receive and keep them, till they shall be re-united. By knowing what became of each part of our Lord's humanity, upon the dissolution of his frame, we are taught, how every human frame is disposed of, when its dissolution happens. Our Lord commended his spirit to his Father, *Luke XXIII. 46.* his soul was in the upper *sheol*, called in this chapter *Paradise*, where he promised to meet, or receive the penitent thief, the very day, on which they suffered. His body was laid in the Sepulchre of *Joseph of Arimathea*; from thence he arose the third day, and became again a perfect man, with the three essential parts re-united. But he  
saw



law no corruption, which is the general law and fate of others; so that the comparison must stop here; and, therefore, this difference is particularly noted and recorded in two or three places in the Old Testament, and in the New.

THUS have I laid before the public some interesting thoughts, upon a subject, less considered, than it ought to be. Some men may possibly hereby be let more into themselves, their own natures and expectations, than otherwise they might have been; and such, I hope, may receive so much comfort, and satisfaction, as will enable them to withstand all Deistical persuasions, and the influence of false philosophy, by reflecting upon the dignity of human nature in each of its essential parts, and by considering that it hath been united with the Divine; a reflection likewise upon the superior excellency and sufficiency of the holy Books, where all others fail, or are false, may serve to keep us stedfast in our Christian principles, and advise us to treat all insinuations to the contrary, with a proper contempt.

GIVE me leave to conclude this, and the foregoing theological tracts, which have one and the same design, with an extract from

from as valuable a work, and author, as ever *this*, or perhaps I might say, the Catholick church hath ever produced.—

“ WE have lived to see religion thus assaulted by a company of wicked men, who under the name of *Deists, Libertines, Antiscripturists, Unitarians, Socinians* &c. have entered into an open and bold confederacy against it; so that it hath been left, in a manner, in the same condition, with that poor man in the Parable, *who going from Jerusalem to Jericho, fell among thieves, who stript him of his raiment, wounded him, and left him half dead.* Hath not our religion, I say, been in the same condition, assaulted, wounded, maimed, stript, and left naked, in a manner; that is, despoiled of those great *articles* of our faith, which are not only the *ornaments* of our religion, but the *necessary* and *essential* parts of its constitution, without which it will not only be *imperfect*, but *none at all*.

“ I COULD wish, that to complete the parallel, it could not be objected against us, that as the *Priest* and *Levite* then, so some of the *Priests* and *Ministers* of the Lord now, seeing our religion in this sad condition, have passed by, some on

“ *one hand*, and some on *the other*, and  
“ have neither shewed compassion, nor af-  
“ forded their assistance : nay, on the con-  
“ trary, were rather offended or displeased  
“ with them that did.

“ Now what can be said in excuse of  
“ this *indifference* ? It cannot, one would  
“ think, be owing to inconsideration, and  
“ want of knowledge of the falshood and  
“ pernicious tendency of these *Socinian* er-  
“ rors. For the persons concerned in this  
“ charge are, many of them, men of learn-  
“ ing, judgment, and consideration, and  
“ therefore one would think it were im-  
“ possible but that they should be convinced  
“ of *that* which every body else at first view  
“ doth easily discern, *viz.* the *impiety* and  
“ *danger* of these detestable opinions. And  
“ if so, it cannot but afford new matter of  
“ wonder, what should induce men of  
“ knowledge, and prudence, and consider-  
“ ation enough in other matters, obliged  
“ by their *character*, alarmed by the *com-*  
“ *plaints* of the by-standers, to be so back-  
“ ward in the execution of a plain duty,  
“ the omission of which cannot be *excused*  
“ by never so commendable a zeal against  
“ *some other* impious, whether opinions or  
“ practices.”

I HERE declare that no personal censure is intended in the application of this extract, and no general one will be supposed, when I aver, with the utmost sincerity, that the body of our Priests and Levites are, I sincerely think, as worthy, learned, and useful ministers of our Lord *Jesus Christ*, as have been appointed before, and since the reformation. And although I have had the honour of representing a considerable Diocese <sup>a</sup> in our Ecclesiastical Parliament, where I should willingly have given my assistance, if wanted, to support our establishment, and secure the doctrines and fundamental principles of it; yet I have no other biases in favour of any part, or the whole of our excellent church, than what proceeds from the result of an impartial enquiry into the principles of our constitution, and the integrity of those who would support it.

<sup>a</sup> *Gloucester.*

ADDENDA.



## A D D E N D A.

WHILE I was meditating upon this affecting subject, and reflecting upon the amazing alteration, which is made by death, at the moment of our dissolution, with respect to our essential and constituent parts; upon the consideration of the soul's lying 'till the general resurrection, in a forlorn and widowed state, my Christian courage, I must own, began to sink, and my fears of a separation to increase. I perceived great uneasiness within, upon supposing that this noble, active principle must retire, and remain in an inactive condition, when destitute of that support and comfort, which it enjoyed, when it was united to the body. The first step, therefore, I took, was to enquire what proof there was of the fact, as it is stated above. Hereupon I consulted the *lively Oracles*, as I never fail to do, when such doubts and difficulties arise, and have seldom, if ever, failed of obtaining a clear and satisfactory answer to my enquiries. In the present case, dark and concealed as it may seem to be, I soon perceived, upon consulting them, a gleam of light and consolation, beaming upon me,

which soon dissipated all gloomy apprehensions, and restored me to a right sense of things. I will communicate the remedy I found, to such of my Christian brethren, as may possibly have overlooked it, though plain and legible.

It hath been observed above, that every dependent Being must be preserved in its existence by the Power that created it, and supplied from time to time with nourishment adapted to the nature of it: Otherwise it could not long subsist, and the soul, as well as the body, must lose all its life and vigour, as equally incapable of receiving aliment and supplies, in its state of separation. With this clue and thread of reasoning, I proceeded in my enquiry, and soon found some infallible directions, recorded for our satisfaction. St. *John* tells us, *Rev. II. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of THE PARADISE OF GOD.*—And we learn from *Revel. XXII. 2*, that *the fruit of this tree*, or this food, will heal, as well as nourish those, to whom it may be given. The PARADISE OF GOD, if the account above given of it be allowed (as I think it must be) is that place, to which happy souls will go, immediately upon  
quitting

quitting the body, where our Lord promised a place to the penitent Thief on the Cross, upon that very day, whereon their sufferings should be determined. By the same account, this is the place described by the names of the upper *sheol*, and *Abraham's Bosom*, to which *Lazarus* was carried, and that Prison wherein were detained those Spirits to whom our Redeemer preached when he descended into *sheol*. In the midst of the street of this place, says St. *John*, and of either side of the river, was there the *Tree of Life*, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

AND this Tree and Fruit are not merely metaphorical and typical, but real and substantial, giving as high and satisfactory a sensation to the faculties of the soul, as any agreeable bodily nourishment can give to the most craving and hungry appetite—*la-tranti stomacho*. Had the Spirits to whom *Christ* preached no perception of pleasure when they were fed with such heavenly food, and received the joyful news he declared unto them? It must be granted that they had, and it must be supposed that others will be comforted and supported by constant

constant communications from the Father of Spirits. This, I hope, may be deemed a satisfactory answer to the doubts and anxiety above stated, without producing other arguments.

THE sum of what I have offered is this — That this separate, and, if I may so say, naked condition of the soul, is so far from being an uncomfortable or dreadful state of its existence, that it is a perfection of it, in the opinion of those philosophers, who have been desirous of attaining it, in as much as these, and all metaphysical speculatists of antient and modern times, and of all denominations, have seemed to think, that their reasonings and contemplations would be more refined and sublime, upon the removal of all corporeal incumbrances. Accordingly they have endeavoured, in their doctrine of abstractions, even in this life, to divest the mind, as far as is possible, of all material cognations and dependencies, and the more successful any man may be, in this attempt, the nearer it is thought will he approach to the perfection of true wisdom.

THE *Deists* and *Freethinkers* of our times, and all future times, will treat what is here and elsewhere observed upon this subject, with a scornful contempt; and, perhaps,  
for



for want of an argument, offer a wager that it is not true; but I write only to strengthen the faith of believers, and satisfy the scruples of sincere Christians, who may have doubts in this matter. The Infidels may laugh at, and despise such truths; but for my own part, I shall rely upon such hopes and assurances, as must, I think, be built upon them, indulging such pleasing thoughts and reflections, as arise from these suggestions. Neither Sensualists, nor Materialists, shall extort such a pleasure from me, since the enjoyment of it is not only innocent, but a perpetual source of satisfaction and delight.

As a continued course of pain and infirmities give me no reason to expect or desire long life, though Providence, I trust, will sanctify all afflictions to me, and thereby convert all calamities into the most salutary and choicest blessings; it was natural for a person under my circumstances to peep, as far as it was lawful and possible, into Futurity. My curiosity, therefore, prompted me to view the coast on the other side the grave, or the confines of that vast region, which is called *Sheol*, where we must be carried, the moment we step out of this world. And I am pleased to find that

this state is not only free from pain, grief, and every kind of affliction; but is withal an introduction to the highest and most durable happiness. This view transported me with a longing to embark for this place; *ripæ ulterioris amore*—and leave behind me all temporal grandeur and happiness, that I may be *gathered to my fathers*, and to the *spirits of just men made perfect*. Upon these reasons my Readers, I hope, will pardon me for dwelling so long upon this Topic, hoping that some of them may be benefited thereby as well as myself.

WHAT has happened, and what must fall out, in this region of unbodied Beings, to which we are posting, perswade me that that part of the history of *St. Peter's* life, which is related of him in *Acts* Ch. XII. pointed to some wonderful transactions in *sheol*—We read there that after his unjust commitment to the place, where malefactors are confined, by *Herod*, bound and guarded, the Angel of the Lord came to deliver him from the malice and expectations of the *Jews*. This Angel accordingly raised him, and led him forth to safety and liberty. The Iron Gate, that did lead into the city, opened to them of its own accord. The same happened, when the soul of our Lord

I

came

came out of this Prison, and will open again in the same miraculous manner, when this Angel shall command it, at the last day. We read moreover that when they came out to see whether *Rhoda* had made a true report, when she asserted that *Peter* was knocking at the door of *Mary's* house, they were astonished at the sight of him. So will it be at the end of the world, when the prisoners shall see the Lord of glory, at the gates of *sheol*. He is the Antitype, whose true name is properly called *Peter*, by interpretation the *Rock*, which *Rock* is *Christ*, the same who has the keys of *sheol* and the grave <sup>a</sup>.

THE *Pope*, I suppose, by being *Peter's* successor, may say that he succeeds to his honours and powers. But if *St. Peter* was in any particular a type of him, it must be in the denial of him, which *Pope Liberius* <sup>b</sup> was

<sup>a</sup> Καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ αἵου.—

The *English* translators have transposed the order of the words as they stand in the original, saying, hell and the grave, instead of the grave (the proper descriptive name of death) and hell or *sheol*. This seems to me to be a material alteration, because as they stand in the original they may be intended to intimate, that death by being a passage to *sheol* or *hades*, is prior to it, in order of succession, and proves them to be two distinct repositories.

<sup>b</sup> *Pope Honorius* was condemned by the sixth Oecumenical Council as an organ of the Devil. See *Boyer's History*

was infamous enough to do, by being an *Arrian*, and as such, an Apostate. But most of their *Holineffes* were typified rather by the *sons of Zebedee*, who were the sons of ambition, desiring fire from heaven to destroy those they did not like, rather than mercy and grace to preserve them. We know upon Divine authority, what spirit these Usurpers are guided by.

History, Vol. I. P. 140. *Pope Eugenius* likewise was declared by the Council of *Basil* to be a *simoniacal and schismatical person*, and *Amideus* for that reason put in his place. See Bishop *Jewel's* epistle subjoined to *Father Paul's* History of the Council of *Trent*, Page 795.

O R A T I O



# ORATIO

HABITA IN VENERABILI

DOMO CONVOCATIONIS,

Octob. 5<sup>to</sup>, 1744.

Cùm VICE-CANCELLARII officium tertiâ &  
postremâ vice deposuerit A U T H O R.



## O R A T I O.

**T**RIENNIO tandem in rebus vestris procurandis tantum non confecto, initium mihi requiescendi, & in otia tuta recedendi, justum & ab omnibus concessum esse arbitror, qui impares ferentis humeros magnitudine & mole oneris metiri volunt. Libertatem etiam illam, quam hodiernus dies est allaturus, summo gaudio perfusus amplexarer, nisi rude jam donandum antiquo iterum & operoso perorandi ludo includi me sentirem—nisi plenam a munere missionem mora quædam mihi sanè (forasan et vobis) permolestâ retardaret. Ita etenim se habet officii nostri ratio; ut non minus arduum videatur illius deponendi quam sustinendi negotium, cum navis hujusce vestræ rectori littus prementi in ipso appulsu propius immineat periculum, & gravissimum famæ dispendium. Præcipua illa cadentis cura—né non procumbat honesté—animum jam defatigatum sollicitat & pæne oppressum tenet, cum viribus maximè vigere o-

porteat, né ad extremum peccet ridendus, aut minús digné in ultimâ fabulæ peragendæ scenâ se sustineat.

QUOD autem, post labores exantlatos, magistratu abeunti gratissimum potuit contingere, & fortunatissimus officii ducatur exitus, id, sive sorte felicissimâ, sive optimorum virorum consilio, sive singulari quâdam providentiâ mihi adest solatio, vobis comodo & honori. Nihil equidem potuit esse optabilius illi, qui res vestras sibi commissas assiduâ curâ, constanti fide tenuit—qui personas, quibus præfuit, reverentiâ summâ semper coluit, amore sollicito semper invigilavit, quàm ut thesauri, jure optimo ipsi charissimi, in illius<sup>a</sup> tutelam transferantur, qui custodiâ tam gravi sit dignus quem felix ingenium literis & experienciâ cultum vobis commendat oneri tam honesto idoneum, officio tam districto parem. Hujus erit desiderata supplere, nutantia stabilire, lapsa erigere, recta confirmare, & quæcunque è re vestrâ fuerint excogitare. Hæc sanè & majora in successore spondere liceat, cum neque prudentiorem quemquam ex nostris hominibus, licet prudentissimis, neque fide majorem

<sup>a</sup> Eusebius Isham, S. T. P. & Lincolnensium rector dignissimus, vice-cancellarius sequenti anno constitutus fuit.



majorem esse judico, neque amantiorem vestri—successorem, hoc uno nomine mihi forsan improbandum; quod in assiduâ & emendatâ rerum vestrarum curatione, Antecessoris sui lapsus in animos vestros, errorum non aliâs tenaces, revocet, licet eodem tempore vice jucundâ & commodâ delectet. Aurem autem vellere & admonere ex hoc cœtu venerabili quemvis sentire videor & ita alloqui—De Vice Cancellario elapsi non insequentis anni, de certis & præteritis, non de futuris, eisque quæ posita sunt in conjecturâ & opinione hominum ferenda est sententia; retroque actorum judicium coram gravissimo hoc senatu hodierno die est constitutum.

MONITO tam justo ut paream—supremum hunc laborem, vestrâ in me audiendo benignitate, viri clarissimi, allevare mihi dignemini; factorumque simplici narratori patientem commodetis aurem, cum res vestræ doceri contentæ exornatorem minimè videantur desiderare.

Quod iter longum & ambiguum per anfractus varios, jam emenso ipsa facili imperio præcipit voluptas, cum labores jam superatos compenset jucundissima discriminis

sæpiùs levitèr evitati recordatio—id a me postulat & moris antiqui & statuti norma—relegere oportet vestigia non æquis passibus pressa, altèque ab origine repetenda sunt consilia, quibus innisus res vestras in me administrandas suscepi: ut quid a nobis fuerit propositum, quid attentatum, quid perfectum (quod sentio quam sit exiguum) quid imperfectum, opemque vestram ulteriorem desideret, sub oculis vestris fideliter subjiciatur. Cum academiæ celeberrimæ me rectorem esse constitutum perpendissem, nihil prius habui quàm ut de regiminis nostri futuri ratione quædam commentarer. Literarum itaque colendarum curam præcipuè mihi commissam esse judicavi, quibus jacentibus, loci hujusce vitam vix vitalem fore putavi. Quò meliùs autem & impensius huic desiderio satisfacerem, ad instruendum rei typographicæ apparatus & amicam opem laboribus eruditorum educendis ferendam, aliorum in hoc officio deputatorum æmulus, ante omnia animum applicui. Vice cotis fungi in acuendâ & promovendâ multorum industriâ, pro ingenii mei modulo, non sum dedignatus, neque abuti officio hoc nostro visus sum, cùm clara quædam ingenia in lucem protraherem & assignarem famæ.

INSTITUTI hujusce mei, quod magni interesse & ad decus & ad laudem academix existimavi, minimè pœnituit, cum eruditos senferim quamplurimos, modò fautor illis commendatorque contingeret, è divitis suis multa & pretiosa deprompturos, collectosque annorum thesauros in publica commoda prolaturus, quos adhuc operuit optimorum illa virorum & operum pernicies, Modestia. Nec diffiteor me voluptate quâdam insolitâ perfusum, superbiâ pænè dixerim elatum, lætum crescentis præli gloriæ accepisse augurium, cum Shakespearum conspexerim theatro nostro, Hanmero duce, appropinquantem. Non adèò obtusa gestamus pectora Oxonienses, non adèò musis aversa, ut a votis cultuque temperemus, clarissimum hunc Anglorum Genium suspicientes, qui focco pariter ac cothurno indutus, quidam, ut ita dicam, scenicorum virorum incessu patuit Deus. Hospiti ita celebrato sedibus hisce nostris succedenti gratulabantur omnes, qui primæ classis scriptores venerabantur, qui demereri & academiâ nostrâ donare cupiebant virum—ita naturâ & ingenio comparatum, ut neminem illius sint inventuri parem. Dignum hunc summâ vestrâ curâ & officiis omnibus honestis rectè

rectè judicatis, qui maximo sanè, si quis alius, patriam suam honore scriptis nunquam perituris, affecit. Hunc esse Prometheum poetarum crederem (modò Pythagoras de formis mutatis vera narraret) qui ignem a cælis surreptum humanis pectoribus, pro arbitrio indidit, qui intimos mentis recessus perscrutari, animique humani affectus huc illuc pro libitu variatos contorquere valet. Quantâ arte, quanto impetu illis admovent ardentes dicendi faces—motos quam subito componit—inflammatos quam nullo negotio sedat flexanima potentis artificis oratio! Quò melius etiam omnibus innotescant ingenii sui longè latèque dominantis vires, nunc exili Plutonis ipsius domui ita videtur imperare, ut Mercurium esse alterum Orco animas evocantem pallidus revera credat spectator. Operæ etiam erit pretium scriptorem hunc egregium notare stylium, pro re scribendâ sæpiùs variantem, nunc ad Atticam formatum elegantiam, modo, togæ ad instar Romanæ, solenni quâdam gratiâ diffluentem—itâ per omnia Naturæ ducis vestigiis religiosè insistentem, ut si quando devius ludat calamus, Naturæ lusus delectati agnoscamus. Singulares autem inter Shakspearî laudes, hæc videtur eminere, distinctè conspicienda—Cum alii fictis, volupta-

tis



tis causâ, præcipuè innitantur, & se fatis arti suæ & criticæ facere, si veris quædam proferant proxima aut simillima, hic noster plerumque simplice vero gavifus est, fabulasque maximâ ex parte ex rebus de medio sumptis & gravissimis annalium fidorum monumentis, non ex poetico penu aut mendaci Græciâ petitis, contexuit. Utile dulci ita miscuit, ut patriæ suæ historiam & majorum gloriam ob oculos ponendo, comoda simul ac jucunda multorum animis præclarâ arte infigit. Solus etiam appellari totius scenæ dominus poeta noster meruit, qui comœdiæ ἥθος & tragediæ πάθος tam probè calluit, ut omnibus utriusque generis scriptoribus faciliè palmam præripuerit, qui certamen de principatu in tragædiæ provinciâ inter Euripedem & Xenoclem institutum, modò Olympicis interfuisset, facile diremisset. Cùm virtutes ita distantes in hoc uno mirè conjunctas, scribendique modum ipsi peculiarem sæpiùs animo volutaverim, tam longè mihi visus est omnibus aliis antecellere, ut celeberrimum Homeri elogium Shakespearo nostro accommodatissimum, jure quodam adscribatur—in quo hoc maximum est—quod neque ante illum, quem ille imitaretur, neque post illum, qui eum imitari posset, inventus est. Apage

8 itaque

itaque iniquos istos rerum hominumque æstimatores, qui Angliæ nostræ decus curis Academicis indignum—qui tamen Terentium aut Plautum summorum editorum, sacrorum etiam Antistitum operâ & studio dignissimos esse judicant. Neque tamen ita hisce ludicris, ut hi boni viri loqui amant, ita immoramur, ut studiorum seria negligamus. In Biblia Hebræa\*, sub prælo jam sudantia conjiciantur oculi. Contemplari sanè juvabit purum & incorruptum Hebræi codicis textum, profanis Masoretarum maculis minimè sædatum, mirabilia Dei describentem stabili & pulcherrimo charactere—clara quædam formatoris immutabilis & divini indicia præ se ferente. Opus academico typographeo dignissimum—tali licèt se prole beatum prælum non antea jactavit Oxoniense. Gratias habeamus erudito editori, suam vestramque famam piamque codicum sacrorum curam, ubi ubi florent religio & literæ, exteris posterisque commendaturo.

OPPORTUNE etiam desideriis nostris succurrit opus optimè concinnatum in usum juventutis legum studiosæ nuperrimè publicatum. Mihi equidem, qui anno superiore omni-

\* Accurante Nath. Forster, S. T. B. C. C. C. Socio.

omnimoda doctrinæ juris adjumenta nobis expetenda esse judicavi, pergratus in lucem prodit liber, qui aliorum suppleat defectus, qui commodam, rectam, jucundamque viam ad fontes juris aperiat. Et profectò ædificiî tam utilis & elegantis structura non alium designatorem videbitur postulasse quàm ipsum Edenum—Virum intelligo familiaritate & necessitudine quâdam cum statutis nostris, virtute officii honestè acti, conjunctum, si ipsius statuti de his rebus conditi attendatur verbis—“ Juris civilis studiosos decet haud imperitos esse juris municipalis, & differentias exteri patriique juris notas habere.”—Opus hoc suum (sicut omnia quibus est occupatus) ita elaboravit, polivit & classicâ quâdam pulchritudine ornavit vir apprimè eruditus, ut illum, quem meos inter familiares multos per annos mihi licuit recensere, scriptores inter optimos nostrisque usibus maximè inservientes, jure summo, honore debito reponam.

PRÆCELLENTIBUS etiam & laudandis consiliorum nostrorum fautoribus, Illum \* Wiccamicorum alumnum & decus, qui eloquentiæ

\* Philippus Barton, A. B. Demosthenis & Ciceronis vitas parallelas ex Plutarcho edidit; Græca recepsit, Latine reddidit, notisque illustravit.

quentiæ principes hospitio ipsi non indigno excepit, & splendido vestimento decoravit, annumerare grata non dedignatur oratio. Honesto certè zelo accensus legebat ducis sui æmulus juvenis. Ciceronem jam adolescentem, Græcisque transferendis aliquamdiu occupatum profectu insolito eminuisse. In tenui forsàn esse videatur juvenis literati labor, si cum libris jam memoratis comparatur. Illi autem gloria non tenuis tribuitur ab omnibus perpolitum opus curiosius inspecturis, quod ingenii sui & præli vestri exemplar erudito orbi præbet nitidissimum. Ex his juvenis ita instructi studiorum primitiis opimam juvat spondere messem, quæ patriæ, academiæ, ecclesiæ subsidio possit esse & ornamento.

OFFICIIS grati animi solvendis, pulcherrimamque vestram sobolem literariam coram vobis sistendo delectatus ita immoratus fui, ut arcti narratiunculæ nostræ limites me minimè patiantur conditionis & eruditionis spectatæ viros, quos hoc anno honoribus vestris ornavistis, pro meritis celebrare. Fateor autem me, voluntati vestræ obsecundare semper paratum, nunquam ad jussa vestra capeffenda paratiorem accessisse, quam in illo justissimo decreto exequendo, quo  
egregium



egregium virum <sup>a</sup> in propagandâ fide apud Indos Occidentales feliciter occupatum Doctorali Gradu voluistis insigniri. Operi tam divino se accingentem, iterque officio tam pio destinatum instituentem, liberali Gradûs Magistralis viatico, quo potuistis utilissimo, aliquando olim instruxistis. Spes vestras minimè fefellit fidus ille Christi minister, qui ornamentum ipsi delatum in usum Ecclesiæ Deique gloriam egregiè convertebat. Erat sane æquissimum, ut virtutem ita spectatam viribus vestris & subsidüs omnibus aleretur, promoveretur. Illi, qui ex unâ minâ lucrificavit decem, Divini nostri Magistri sequaces plura & honorificentiora esse committenda jure & exemplo summo decrevistis. Quàm optimè inter se conjurant religio & literæ! cùm mutuo semper egeant floreantque subsidio, æternis mandentur concordie vinculis, & perpetuam ineant societatem. Fœderi tam honesto accedat utinam potentium favor, & bonorum desideria cumulatè expleat.

HACTENUS res domi gestas festinante rudique calamo levitèr perstrinxi. Gloriandi autem causas hos inter parietes annus elapsus minimè inclusit. Læta foras excurrit oratio, magnifica & celeberrima, quæ famam vestram

<sup>a</sup> Sam. Johnson.

vestram factis extenderunt, exultim recenfura.

LEGATIONEM illam mihi cum primariis academix viris a vobis demandatam, quâ Regiam Majestatem de fide vestrâ intemeratâ certiore fecimus, cum maxima ipsi patriæque impendebant pericula, rem tanquam memoratu dignissimam, illum in conspectum vestrum revocare maximè decet, qui amicâ summorum hominum ope in mandatis vestris exequendis adjutus, omnibus benevolentix & hospitii officiis a principibus viris honestatus ad suos revertebatur. Gratiâ illam plenam, abundantem, quam idonei alicujus legati virtutes, qui sciret regibus uti, jure quodam viderentur posse exigere, hominis omnino rudis & inexperti infirmitatibus singularis principis nostri concessit humanitas. Cernere juvabat majestatem, quoad fieri potuit aut debuit, tempestivè depositam. In illo Cæsaris vultu, qui verissima animi est imago, dominabatur miraquædam oris suavitas, & profectò ita emicabat, ut humillimæ togatorum genti liberiores aditum ad ipsum videretur suadere. Non injucundum sanè amicis vestris præbebat spectaculum solennis hæc ad principem pompa, qui academiam quasi in incessu triumphali videre visi sunt, cum regni proce-

res & ecclesiæ patres longo & illustri ordine  
 almam suam matrem comitantes, uberri-  
 mis illorum, quos edit, fructuum exemplis  
 majestati regiæ honestissimè eam commen-  
 darent. In hac profectò solennitate pera-  
 gendâ, si quando aliàs, academia nostra vi-  
 debatur respondisse veteri illi ipsius imagini  
 in chartæ Edvardi tertii præloquio, his verbis  
 magnificè depictæ—" Universitas Oxonien-  
 " sis, velut fons & alveus hujusmodi studii,  
 " rore scientiæ liberalis regnum nostrum  
 " Angliæ eminentissimè resperferit, & sicut  
 " vitis abundans multos in vineâ domini  
 " produxit palmites fructuosos, viros vide-  
 " licet literatissimos, per quos tam ipsum  
 " regnum quam ejus sacerdotium decora-  
 " tum est, & multipliciter roboratum."

MIHI vero de statu vitæ meæ deducto  
 mentem compositam pænè excidisse fateor,  
 cùm potissimum locum mihi assignatum vi-  
 ros inter prænobiles occuparem, neque ani-  
 mi forsan integer honores ab omni parte  
 provenientes mihique delatos sustinuissem,  
 nisi tempestiva & salubris animum subiisset  
 recordatio—me celeberrimæ hujus academix,  
 cui maximi debentur, nimii nunquam per-  
 solventur honores, personam gessisse. Rec-  
 ta dehinc cogitare cæpi, & academix gratu-

lari de famâ suâ amplissimâ—de reverentiâ nominis sui optimorum, celsissimorum animis radicitus adeò defixâ—ut præclaram opinionem de vobis conceptam plenè constaret, vel imbecillitate, vel aliquo oratoris vestri vitio non posse vel erui vel imminui.

MANIFESTA ipsius aulæ gratiâ & auctoritate ita ornati & communiti, publicum & utile (nec mirum) erga vos benevolentiae testimonium à supremis regni ordinibus opportunè accepistis. In Rogatione illâ de re Vinariâ, nemine reclamante, nuperrimè latâ, qualem quantumque ex inimicis vestris egistis triumphum!—quale amicis idem dies præbuit argumentum! Antesignanum illum virum, cui primas unâ voce dederunt libertatis nostræ propugnatores, cui soli contigit in cathedrâ illâ excelsâ tertium agere septennium, tam suaforem legis expetitæ habuimus, quàm comitiorum Rogatorem. Gloriarî licet talem tantumque virum rebus nostris se immiscuisse, fautorem cordatum præbuisse, consilio, amicitîis, auctoritate adjuvisse.

NEQUE

\* Ornatissimum Arthurum Onslow armigerum, qui ter continuatâ serie, septennium comitiorum Rogator meritò designatus fuit.



NEQUE prætereundus aut ingrato premendus est silentio Orator ille procerum eximius<sup>a</sup>, qui præpollenti nos sustinuit ope, utilissimâ ornavit gratiâ. Quò meliùs etiam constaret animo erga nos quàm propenso fuerit affectus, amico prænobili in mandatis dedit, ut mihi suo nomine singulares ageret gratias—Ipsam academiis nostratibus amicum a me haberi ac nominari. Hoc titulo commendari, hoc insigniri se voluit summus magnæ Britanniæ Cancellarius<sup>a</sup>, altissimo dignitatis gradu collocatus, tam morum integritate quàm suæ artis scientiâ spectabilis, jurisperitorum princeps, deliciæ, & gloria, sui sæculi lumen, futurorum dux & exemplum. Talibus auxiliis, talibus patronis tutatæ semper gaudeant academiæ, dignas semper rependant grates.

IN reddendâ autem officii nostri ratione, ea etiam vobis exponere fidum decet magistratum, quæ nondum ad optatum exitum adducere summa officiariorum valere cura & diligentia. Alteram consilii nostri partem, de reverentiâ juniorum erga seniores exigendâ, in quâ mihi munus hoc ingredienti magnoperè elaborandum esse judicavi, successoribus meis imperfectam trado, labo-

Y 2

ribus

<sup>a</sup> Illustrissimus Baro de Hardwick.

ribus ipforum continuatis absolvendam. Inveterata peccandi consuetudo, puniendi defectudo duram hanc & ingratham mihi necessitatem imposuere. Præcipuo est in hac causâ defudantibus obstaculo commune temporis vitium, quo summa cum imis misceri cernimus, neque ullam personis sive natalium, sive officii, sive demùm suâ ipsarum dignitate a populo segregatis haberi reverentiam. Rem esse tam laboris quàm momenti maximi omnibus idem ausuris constabit, a finibus nostris licentiam istam circumquaque dominantem, omnia æquantem arcere, & antiquam illam in moribus modestiam cancellos intra nostros revocare, & intra hæc mænia, tutissimum tanquam asylum, se recipientem inviolatum præstare. Monendo, increpando, castigando, hortando, pro viribus gravissimo huic malo restiti. Satis me officio fecisse confido, neque ausis penitùs excidisse spero. Omnia fortassis vix satis ex voto cesserunt—fortassis etiam ideò non cesserunt ex voto, quòd quidam homines ita sunt comparati, ut, nisi quod ipsi faciunt, nihil rectum putant. Gaudeant suo isto, per me licet, ingenio. Si quando in his—si quando in aliis etiam curis ad academiæ disciplinam tuendam, vel illius immunitates conservandas, aut  
malè

malè a quibusdam bonis viris defensus fuerim, aut minus amicè adjutus, hoc omne jam inter privatas offensionum causas rejiciendum, atque adeò prorsùs obliviscendum deputo—Hanc ipse saltem huic cætui reverentiam præstabo, ut, de quibus honestè filere datur, de iis nolo apud vos importunâ oratione conqueri. Omnibus forsân publico aliquo munere defunctis exploratum est—officiosam istam & molestam comitem Censuram vel magistratum lateri continuò hærerere, vel terga vexare—Illiisque fulmina summos præcipuè ferire. Me vero censoriæ virgæ ictus severiores vitasse faciliè credam, laudem inter & vituperium æquabilem & inturbatum vitæ cursum, quoad potui, tenendo. Nihil sanè turpe aut flagitiosum in me conscius admisi, & certum scio—invidiam, virtutis alicujus eminentioris prædatricem, ex meis actionibus non posse conflari. Vereor equidem ut hæc res eveniat invidendis curarum mearum participibus, qui in procuratorio munere defungendo tot & tanta de vobis meruere.

QUERIMONIIS autem de futilibus quibusdam obtrektoribus aut indignâ nonnullorum levitate posthabitis, quod verum & honestum, quod graves & constantes viros deceat,

deceat, quod Academicis, quod Oxonienfibus fit dignum curemus. Tam multas inter fœdasque scelerum facies, cùm tot & tanta per orbem bella moveant avaræ hominum perfidorum fpes, & dira libido dominandi—Civium inter certamina furore plusquam bellico, hostili odio agitata, nullos, nisi de communi certantium patriâ triumphos, habitura—cum fas verfum fit atque nefas, legesque finè moribus contemnantur vanæ—hîc fitæ lætentur, hîc in antiquo & penitùs dilecto imperii fui capite semper dominantur sincera probitas & prisca fides, ipforumque præsidio fidentibus (Dii tanquam indigetes & tutelares loci) tutum semper præbeant perfugium. Ea autem tranquillitas, quâ, lare parvulo contenti, fruimur felices, quæ tutò vigilantes possit delectare, dormientes forsan obruat. Sævior equidem armis incumbit nobis luxuria, & fortissima temperantiæ & diligentiae munimenta, quibus stetit incolumis, & in tantam famæ molem crevit veneranda hæc religionis & literarum sedes, obsidione quâdam videtur tenere. Hîc Eutrapeli artes insidiosas vestimentis pretiosis quorundam animos, quibus ultra vires habitûs nitor, incessisse—illîc perniciosos elegantiarum ministros dementibus quibusdam Rutili filiis struere quotidie cernimus convivium,



convivia, dapibusque magno labore quæsitis, multâ arte expositis, prætereuntium oculis & palatis lenocinari. Ingloriam totam Sybaritarum propaginem mænia nostra, nî opportunè occurratis, ingredientem brevi spectabitis. Contra communes hos vestrum & virtutis hostes militate—copias optimè instructas educite, tanquam pro aris dimicaturi: noctes atque dies armati incedamus, tanquam ad portas esset Hannibal, excubias agentes. Imaginari forsan non sit infructuosum, luxuriæ spectrum horrendum nobis esse visum—terribilius Illo, quod duci punico Italiam petenti apparuit, voceque futuræ cladis (modo virtutem nostram superaverit) præfagâ denunciare—se vastitatem fore Academicæ. Hâc ruinâ ingruente, vires nobis animumque ministret publica imminentis periculi a nobis propulsandi cura. Hæc est mea & vestrûm, Fratres charissimi, germana patria.—Hîc orti stirpe sumus antiquâ.—Hîc sacra,—Hîc multa & præclara majorum vestigia, laudisque monumenta sola parsimonix & industriæ ope tuenda—cum iisdem artibus conserventur, quibus fundata sunt imperia. Majorum verò, aut veterum mores juventuti academicæ spectandos proponere, supervacaneum foret & injuriosum, cum in hâc ipsâ temporum il-

luevie propiora adhuc & salubria vivendi exempla liceat intueri, unde vitæ beatæ hauriuntur præcepta. Pisones, Aristones vivos & præsentēs ex hoc cætu juvat desumere, & è medio vestrum deligere rigidos virtutis veræ, quibus confidant, satellites—certos & expertos, quos sequantur, duces. Favete, viri celeberrimi, ita cordatis, ita animatis vestrum cultoribus, lucemque vestram coram omnibus splendere facientes, in ea studia, in quibus estis, incumbite, ut opera vestra erudita & bona Deo optimo maximo ferant gloriam, vobismet ipsis laudem, academiæ immortalitatem.

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The Reader is desired to take Notice, that the concluding Quotation of *Sheol*, Page 320. is taken from the *Preservative against Socinianism*, written by JONATH. EDWARDS, D. D. late Principal of *Jesus-College, Oxford*.

Be pleased to correct the two following *Errata*.

Vol. II. Page 299. at the Bottom, instead of *Fachim*, read *Factum*. Vol. II. Page 304. Line 16. remove the Comma from *Iustorum* to *inferior*.

# A N I N D E X

To some of the

PRINCIPAL MATTERS contained in this and  
another Octavo Volume lately written by  
the same Author, entitled *E L I H U*.

*N. B.* The Reader will be pleased to observe that *P. D.*  
stands for Preliminary Discourse to *Elihu*.

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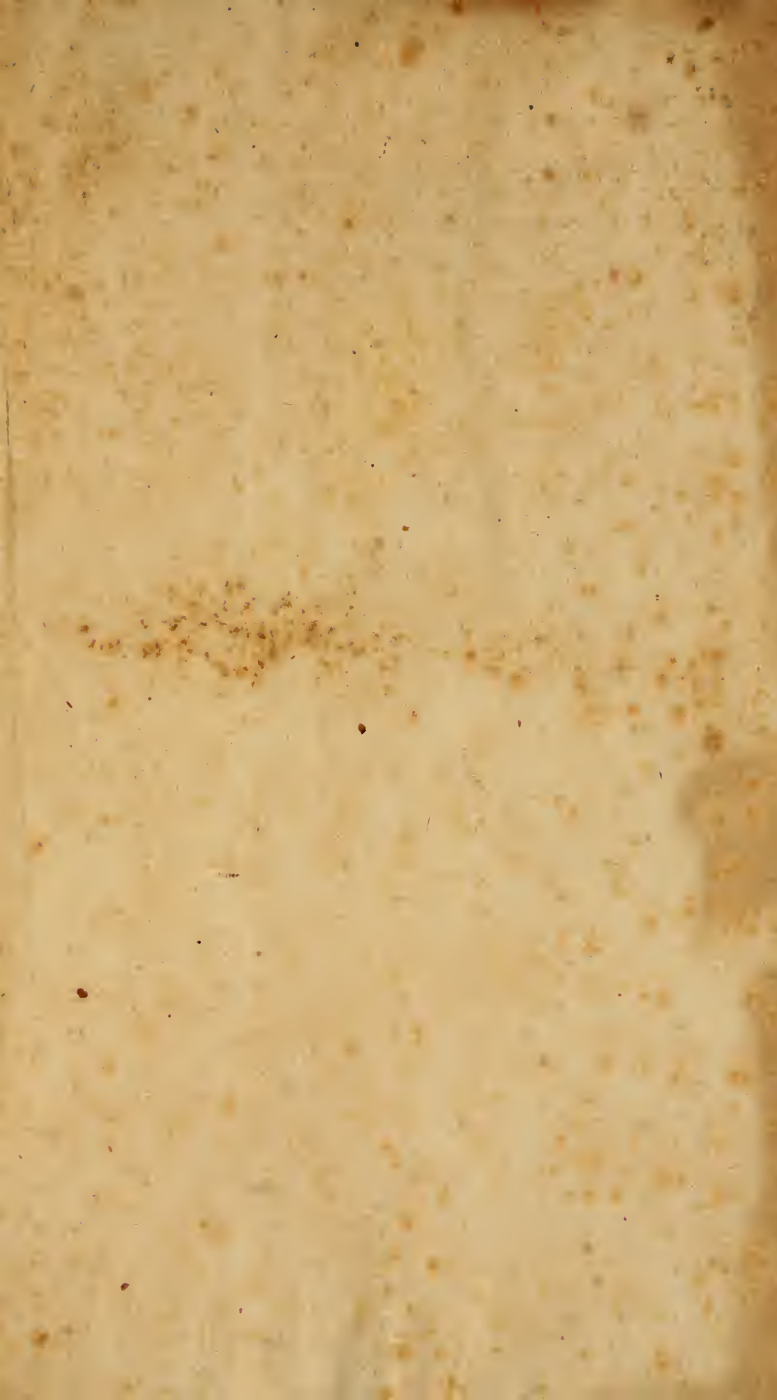
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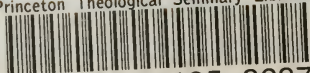
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